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GARUDA PURANA.

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THE GARUDA PURANA

DUTT M.N.

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PREFACE.

A few preliminary remarks on the history, scope and contents of the Garuda Puranam may be necessary. The Garuda Puranam may be safely described as a sister work to the Agni Puranam. Each of them treats of Parā Vidyā and Aparā Vidyā, secular knowledge and metaphysical truths, and partakes more of the nature of a catechism of the then prevailing Brahmanism, or of what a Brāhmaṇa was required to know at the time, than of the Puranam proper, at least if we may be admitted to look upon the Rāmāyaṇa or the Mahābhāratam as the model of that class of literature. Superficially conforming to the Rules of Pancha Sandhis, etc., the Garuda Puranam, like its sister work, reflects but the knowledge of the Brāhmanical world at the time, and had its uses then as it has even now.

Without doing violence to the antiquarian instinct, we must say that it is quite futile to attempt to lay down the precise date of the composition of the Garuda Puranam. Its name occurs in the Halāyudha's *Brāhmaṇa Sarvasvām*. Chakrpani Datta has quoted many a recipe from it, and the *Vishnu Dharmotaram*, according to several eminent authorities, originally formed a portion of the Garuda Puranam. All these factors emphatically demonstrate the fact that, the Garuda Puranam was in existence even before the tenth century of the Christian Era. On the contrary, we have reasons to believe that, hosts of Puranas and Upapuranas were composed in the age of Brahmanic renascence, which immediately followed the overthrow of Buddhism in India. The Garuda Puranam, like the Agni, Shiva, Padma, and the like Puranas were the exponents of the victorious Brahmanism, which being inevitably divided into schisms, tried to invest the tutelary deity of each sect with

the attributes of supreme divinity or Brahma, and to equip its members with a complete code of rituals, law and other necessary informations regarding the incidents of every day life, subservient to, and in conformity with, the Vedas and the Vedic literature. Thus each schism or faction, or more correctly, each Puranam, the scripture of each sect of special, tutelary divinities, became a new school of law, medicine and metaphysics, etc., re-instating the old errors of the Vedic literature, as if to ignore the many advanced truths and principles of the later day Buddhistic science, and to confirm the victory of Brahmanism even in error and fallacy.

The description of the incidents of the life of Buddha, however meagre and incidental it might be, and the occurrence of the name of Sushruta in the medical portion of the Garuda Puranam leaves not the slightest doubt that its author was intimately acquainted with the Buddhistic literature of the age, both medical and metaphysical. It is a settled fact of history that the Sushruta Samhita, at least the recension of the Sasbruta Samhita by the Buddhist Nagarjuna, was written in the second century before the birth of Christ. Now, the Sushruta Samhita says that, the number of bones in the human body is three hundred. The Vishnu Smriti (Institutes of Vishnu) following the orthodox (Vedic) non-medical opinion on the subject gives it as three hundred and sixty-six.

We know that Nagarjuna, the Buddhist redacter of the Sushruta Samhita, mentioned in his recension of the work that there are "three hundred bones in the human organism, but the followers of the Vedas say that their number is three hundred and sixty" which tallies with the number given in the Yajnavalkya Samhita. The Garuda Puranam gives the number as the three hundred and sixty two (*Asthnām Dvyodhikam Proktam Sashthyadhika Satatrayam*) —a sort of compromise between the Vedic and the Buddhistic osteology, or between the dictates of conscience, imperatively

urging the man to state the whole truth, and the pride of conquest impelling him to set up a schism against truth. The author of the Garuda Puranam, whoever he might be, must have been sufficiently familiar with the works of Nagarjuna and other Buddhistic Medical Acharyas so as to be fully convinced of the truth of their statement, and attempted to make the Vedic number of skeletal bones as near to the truth as possible. This fact serves to throw a new light upon the date of the composition of the Garuda Puranam. It unmistakably points to a period of history when the victorious Brahmanism once more attempted to restore the teachings of the Vedas in their pristine glory, and the truths of the Buddhistic science or metaphysics were still too potent a factor to be ignored or lightly dismissed—a fact which supports our contention and lends a plausible colour to the view we have adopted as regards the probable date of the composition of the Garuda.

The second question, that confronts us, is the purity of the text, i.e., whether the Garuda Puranam, as we now possess it, is what it was originally written by its author; or whether its bulk has been considerably increased by subsequent additions? In the first Chapter we learn that, the Puranam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pujas, Holy posts, and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties of kings, etc., Laws, Vratas, Royal dynasties, Therapeutics with Aetiology, Vedangas, Pralaya, Laws of Virtue, desire, and money, and Knowledge (of Brahma and external things). These then were the main themes that were originally dealt with in the Garuda Puranam, and we may say that this was so in the light of the principle of *Adhydya Samprashikhiga* (classification of chapters) which forms one of the cardinal rules in forming the plan of a Sānskrit work. We regret to say, that, many things, having no legitimate connection with the main themes of this Puranam, nor having a direct bearing thereon,

have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Slokas, as laid down in the introductory chapter. Thus we see that the Pretakhanda or Vishnu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuda Puranam, like the Agni, etc., although originally a compendium of the available Brahminical knowledge, and rituals, pursued and followed by the Vaishnava section of the community, came to gather in many tributaries from the other branches of Brahmanic thought and religion, as the distinction between the sect of Vishnu and other sects of S'iva and Sakti etc., came to be less marked and pronounced, and the points of difference or antagonism between them were more rounded off. Thus we see many Tantrik rites and Mantras such as, the *Tripura Vidyā*, *Nityaklinna Vidyā* were introduced into the Garuda Puranam, one of the Scriptural Puranas of Vaishnavism; and the *Preta-khanda*, which we find invariably appended to the Puranam in many of the manuscripts, does but reflect the necessity of subsequently adding to it a treatise on funeral rites, or on punishment and reward after death according to one's deserts, only to enhance the utility of the work as a book of reference in every day life, as the members of the sect began to be more bigoted and averse to reading religious works, or Puranas dedicated to the tutelary gods of other sects. It requires nothing more than an average intellect to detect that the part under reference (*Preta-Khanda*) is manifestly an interpolation, inasmuch as the subject has been already dealt with in chapters on *S'raddha-vidhi*, *Papa-Chinha Lakshanam* and *Prayaschitta*, etc., and the insertion of a more detailed and elaborate dissertation on the subject under the style of *Preta-Khanda* is an unnecessary repetition and re-opening of a finished discourse (*Samanya Punaratta-* 14) which is bad both in reason and rhetoric. We have

attempted to expunge all spurious portions, or passages of questionable authenticity from the text in the light of the reasons stated above, and tried to restore it to its original form as far as possible after the progress of so many centuries since it first saw the light.

We may be asked the rationale of our conduct in undertaking the English translation of the Garuda Puranam. The question is natural enough, if the work is nothing but a compendium of Brahmanic rituals and mysteries, what is the profit of disinterring it from beneath the oblivion which it so unqualifiedly deserves. Our answer is that, in addition to the many mystic rites and practices, which legitimately fall within the range of studies in spiritualism, the Garuda Puranam contains three Samhitas, *viz.*, the Agastya Samhita, the Brihaspati Samhita (*Nitisara*), and the Dhanvantari Samhita ; any one of which would give it a permanent value, and accord to it an undying fame among the works of practical Ethics or applied medicine. The Agastya Samhita deals with the formation, crystallisation and distinctive traits of the different precious gems, and enumerates the names of the countries from which our forefathers used to collect those minerals. The cutting, polishing, setting, and appraising, etc., of the several kinds of gems and diamond, as they were practised in ancient India, can not but be interesting to artists and lay men alike, and the scientific truths, imbedded in the highly poetic accounts of their origin and formation, shall, we doubt not, be welcomed even by the present day mineralogists, if they only care to look through the veil and to see them in their pure and native nudity. In these days of Oriental research, it is quite within the possibilities of every ardent enquirer to make himself acquainted with the terms and technicalities of the science of our Rishis, and we are confident that any labour he may bestow on the subject in connection with the Agastya Samhita will be remunerated a hundred-fold.

The next Samhita in the Garuda Puranam is the Brihaspati

Samhita, commonly known as the **Nitisara**, in which we find observations on practical conduct and a knowledge of human nature, which strongly remind one of Bacon's essays and in comparision with which the **Samhita** gains one or two points more, not to speak of its excellent poetry and harmony. In the **Aetiological** portion of the **Dhanvantari Samhita**, one is astonished to find that in "certain types of fever the blood undergoes a sort of chemical change which produces the morbid factors of the disease, that in haemoptysis the blood comes from the spleen, liver or the blood-vessels (facts unknown to the Nidanist, **Madhava**), that there is a kind of parasites that produces leprosy, and cutaneous affections in general," facts which, it was but yesterday, that the science of the west have gained access to. The **therapeutical** portion of the **Samhita** contains many excellent remedies which can not but benefit man in the art of living a long, healthy life. It is almost impossible for us to give within such a small compass even the faintest glimpse of the splendid truths that lie scattered through the pages of this noble **Puranam**; enough if we conclude our remark with the saying that, it broadens the vision of a man into regions where systems and worlds are but bubbles and atoms, and enables him to consolidate his amity with those profound realities, which encompass "being and becoming" in every plane of existence, or at least helps him to lift up the veil of the Nature's workshop and to catch a view, however slight and momentary, of the nature and essence of things.

CALCUTTA.

The 12th June, 1908

M. N. DUTT

CHAPTER XC.

MARKANDEYA said :—The tranquil bosom of that lonely pool was stirred for a moment, and, behold, there appeared to Ruchi, Pamlocha, the slender-waisted water nymph of celestial beauty. The nymph solaced him with many a sweet and encouraging words and addressed him as follows :—Pushkara, the son of Varuna, the Ocean God, has begot on me a handsome daughter of uncommon beauty. Do you take her as thy lawful bride at my hands, O sage. By her you shall have a son of rare talents who would be the future law-giver of the universe.

MARKANDEYA said :—Then Ruchi, having consented to her proposal, drew that beautiful virgin out of the water of that lonely pool and duly married her on its green-clad bank. By her he had a son, named Rouchya after his honoured self, who had been a Manu (law-giver) of the universe, as narrated before.

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CHAPTER XC1.

SUTA said :—The Manus, such as Svayambhuvas, etc., observe the rules of penance, worship, contemplation, and prayer, etc., recite the Mantras sacred to the God Hari, and meditate upon His eternal Self, which is shorn of body, senses, mind, intellect, vitality and the sense of egoism. The sky does not constitute His Self, nor does heat (light) enter into its composition. Water does not enter into the composition of His Supreme Self, nor do the attributes which characterise that material element, affect that eternal entity. Similarly, it is above all the fundamental principles of the earth matter, and is necessarily beyond the operative zone of virtues which specifically belong to that essential substance. Controller of all beings and becomings, he is the ever enlightened, ever wakeful One, the director and lord of all, the final receptacle of all force and energy, shorn of all illusion, and identical with pure consciousness. He is One, and without a second or companion, the supreme God, represented by light though void of fundamental quality of illumination (Sattva), and is hence beyond the necessity of practising any austerity. He is shorn of the quality of Rajas, and the three fundamental qualities of Sattva, Rajas and Tamas, do not affect his Supreme Self. He has no shape, is devoid of all action and desire, and is pure and incapable of sin and evil. Hankerings cannot assail him, nor griefs and ignorance can disturb the infinite serenity of His eternal Self. He knows no old age, death or decay. Without end or origin, he lies inherent in all,—the eternal witness to the process of phenomenal evolution and from whose vision nothing lies hidden or veiled and which nescience itself cannot clouden. He is the perfect and absolute truth, the Supreme God, one and indivisible, beyond all rules of ethics,

nameless, and knows no sleep, nor dream, nor wakening. He is the only real factor in individual consciousness that makes the states of wakening, etc., possible. He is the personified peace, the lord of the gods and the celestials. He is real, and, as such, underlies the states of wakening, etc., void of the necessary categories of cause and effect. He is imaged in the phenomenal universe, and is accordingly seen by all. He is the most invisible of all invisible entities, and, as such, can be only perceived by means of pure knowledge, or through scriptural learning. He is the highest felicity, beyond all material process of creation or construction. He is shorn of intellect, and is beyond the process of intellect, and is identical with the fourth stage of pure consciousness (Turiya). He is the protector and destroyer of all. Beyond all virtues and attributes, he is the soul of all created beings. Without any receptacle to hold him in, he directs the universe in the path of light and benediction. He is Shiva (the blissful one, the highest bliss). He is Hari, the remover of all sin and misery. He suffers no change, nor knows any modification. He is known only through the teachings of the Vedanta philosophy. He is personified knowledge, the real substantial substratum whose attributes the senses inform us of. He is without the faculties of hearing, taste, touch, vision and smelling. He is without any origin, and lies inherent in the top-most cavity of the human brain, dawning upon the individual consciousness only to establish its identity with his eternal Self, a fact which the human mind interprets in its experience of "I am He".

O thou, the supreme god, having realised this experience in mind, and having cast his whole self in the thought-mould of "I am He," a man should meditate upon the self of the supreme Brahman. He, who does this, is no other than the supreme One. I have disclosed to you the mode of contemplating the self of the supreme God. Now tell me, Rudra, whatever else you want me to speak about.

CHAPTER XCII.

RUDRA said :—Relate to me, O thou, the wielder of lotus, mace, discus, and conch shell, the mode of meditating upon the divine self of Vishnu, a knowledge whereof leads to salvation.

Said the god Hari :—Yes, I shall describe to you the mode of contemplating the divine self of Vishnu, which is of two sorts, according as the embodied or disembodied self of the god is meditated upon. O Rudra, in the preceding chapter I have discoursed on the latter mode, now hear me describe the process of contemplating the imaged or the embodied self of that deity. A seeker of salvation should meditate upon the god as burning with the combined effulgence of a million of suns, and moving about in the infinite space with the dignity of unquestioned prowess and unobstructed energy. The complexion of his divine body should be contemplated to be white as the hue of a Kunda flower. In the alternative, the god should be contemplated as burning with the combined effulgence of a thousand suns, and dreadful to look at through an excess of light, and as wielding a large and beautiful conchshell, a discus, a lotus flower, and a mace in his four hands, his face beaming with the calmness of divine peace. The crown or the head-gear of the god, should be contemplated as shining with the scintillations of a myriad of gems, and his attendants should be likewise contemplated as waiting upon his gracious divinity.

The mental picture, in the present instance, would not be complete without decorating the central figure with a garland of full-blown wild flowers. The image should be placed mentally on a full-blown lotus flower, decked with bracelets, necklace, etc., of celestial manufacture. The diamond Koustubha should be imagined as dangling over the region of his

breast, grown over with the peculiar ringlets of hair, known as the Shrivatsam.

The imaginary person of this creator and destroyer of the universe, whom the gods and the holy sages contemplate in their celestial and sylvan retreats, should be contemplated as composed of the beatific attributes of Anima, etc., the different grades of conscious animalism, from the minutest animalculum to the mightiest Brahma, as having had their seats in the cardiac region of the image.

Thus the mental picture of the god should be completed, and the votary should worship it with the knowledge, that the deity imaged in his heart, is but the reflection of that primal light, the god of the gods, the absolute purity, the lord of all, and the only being equally compassionate towards all created life. He is the ever blissful lord, the regenerator of the human soul, and the destroyer of the threefold misery. He punishes the wicked, exhorts the good in the path of righteousness, is the soul of all, all-pervading, and the appeaser of all malignant stars. The beautiful circles of light which serve to relieve the darkness of the night, are his finger-rings. He is the primary source of all forms, and all shapes lie inherent in his disembodied spirit. He is the supreme god, the perfect beauty, the grand and final resort of all, the fountain-head from which equal felicity flows to all.

His body is decked with all sorts of ornaments, and is smeared with sandalpaste. The gods wait upon him in the spirit of loving servitude, and he does what the gods approve of. He does what is beneficial to them. He is Vasudeva, the lord of the universe. He looks after the universe. He looks after the good of all beings. He it is that shines in the sun. He it is that forms what is so wholesome in water. He is the only subject contemplated by all, the supreme ordainer in the universe, the supreme Vishnu, whom the seekers of salvation meditate upon.

"I am Vasudeva, I am He, the supreme soul," should be the form of thought in all who meditate upon the self of Vishnu. Those who contemplate him in this way, acquire the most exalted station after death. For having thus meditated upon the self of Vishnu, the holy Yajnavalkya, was honoured with the office of laying down the rules of conduct of his age. Therefore, O Shankara, O you, the lord of the celestials, always meditate upon the Self of Vishnu. Even he, who reads the present chapter, acquires the most elevated spiritual existence after death.

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CHAPTER XCIII.

MAHESVARA said :—Tell me, O Hari, O Madhava, O you who have destroyed the demon Keshi, what is it that led the holy Yajnavalkya, to lay down the rules of conduct in days of yore?

SAID THE GOD HARI :—Once on a time, the holy sages visited, in a body, the venerable Yajnavalkya in his hermitage at Mithila; and having duly made obeisance to him, they asked him about the rules of conduct to be observed by members of the different orders of society. Whereupon the self-controlled Yajnavalkya, meditating upon the self of Vishnu, replied as follows.

YAJNAVALKYA said :—Pious is the country where herds of black deer are found to roam about. Knowledge is in the Vedas, in the Puranas, in the different schools of philosophy such as the Nyaya, the Mimansa, etc., in the Dharma Shastras (Ethics and Social Economy) and in the books of money-making and temporal sciences : Manu, Vishnu, Yama, Anusira, Vashishtha, Daksha, Samvarita, Shatatapa, Parashara,

Apaṣṭambha, Ushana, Vyasa, Katyayana, Vrihaspati. Gou-
tama, Shankha, Likhita, Harita, and Atri, are the names of
the fourteen holy sages, who, having worshipped the god
Vishnu, were enabled to become the ethical dictators and
law-givers (Dharma-Shushtrakaras) of the ages in which they
lived.

A gift, made at a proper time and place, and to a deserving person in a true spirit of compassionate sympathy, carries the merit of all sorts of pious acts. Right conduct, self-control, charity, annihilation of all killing propensities, reading of the Vedas, and the performance of ceremonial rites therein enjoined to be performed, are the best of all pieties. Viewing of one's own soul through self-communion, is the highest and most imperative of all religious duties. The four Vedas together with the Trividyas form the branch of learning which is called the Para-Vidya (Supreme knowledge.)

The first three of the four social orders of Brahmana, Kshatriya, Vaishya and Shudra, are called the twice-born castes, and all rites, from nativity to death, should be done unto them in the accompaniment of the Vedic hymns and verses.

The rite of Garbadhanam (*lit.*, rite for the taking of the womb) should be performed closely following upon the appearance of her first menses unto one's wife, and the rite of Punsavam (rite for the conception of a male-child) just as soon as the movements of the foetus in the womb would be felt by the mother. The rite of Sisanta should be done unto her in the sixth or in the eighth month of gestation, while the post-natal rites (Jatakarma) of the new-born babe should be performed after delivery.

The rite of naming (Nama-karanam) should be done unto the child on the eleventh day of its birth, while the rite of Nishkramanam (ceremonial taking of the child out of the room) should be done unto it, in the fourth month after delivery. The rite of Annaprashanam (first taking of boiled-rice by a child)

should be done in the sixth month after its birth, while the rite of Chuda-karanam (tonsure) should be performed in accordance with the custom obtaining in the family. The sin, which attaches to the ovum and the semen, is absolved by the performance of the aforesaid rites, which should be omitted in the case of a female child, only on the occasion of whose marriage the Vedic Mantras should be recited.

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CHAPTER XCIV.

YAJNAVALKYA said :—A Brahmana boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of gestation, a Kshatriya child at his eleventh year, and a Vaishya child at an age as is customary in the family.

The preceptor, having duly invested him with the holy thread, shall first teach him the Maha-Vyahriti Mantras, and then the verses of the Vedas, as well as the rules of conduct and hygiene.

In the day, and at morning and evening, a member of any of the twice-born castes, shall pass urine with his face turned towards the north, while in the night he shall look towards the south under similar conditions, hanging the holy thread on his right ear at the time, whether in the day or in the night. He shall rise up from that sitting posture with the external organ of micturition firmly grasped with his fingers, and shall then wash the part with water kept ready for the purpose, or rub it with earth for the purpose of removing the characteristic smell. Then having sit on his haunches in a pool or a river, and with his face turned towards the north or towards the east, a member of any of the twice-born castes,

shall wash and rinse his mouth with water, lifted up with that part of his palm which is called the Brahma-Tirtham. Regions about the first or the lowermost phalanges of the little, and the middle, finger, as well as the one lying about the root of the right thumb, should be held as sacred to the gods Prajapati, Pitri, and Brahma, which are accordingly called the Prajapati-Tirtham, the Pitri-Tirtham, and the Brahma-Tirtham.

A member of any of the twice-born castes, shall first take two draughts of water to rinse his lips with, and then cleanse his face with undisturbed and frothless water. The twice-born ones shall purify their breasts, throats, palates and umbilical regions with water. It will be enough for women and Shudras to purify their regions of back and umbilicus.

A member of the twice-born order, shall bathe every day, perform the rite of cleansing his body with the same Mantra as he shall recite at the time of ablution, practise the rite of Pranayama, invoke the Sun-god, and recite the Gayatri Mantra. After that, he shall mentally recite the Gayatri-shirah Mantra, and the Vyahritis with the holy Pranava prefixed to each part of its component parts. Then he shall thrice practise the rite of Pranayama (a peculiar mode of controlling the process of respiration) after reciting the three Riks for its purification, and shall then go on mentally reciting the Savitri-Mantra, till the appearance of stars in the evening sky.

The rite of morning Sandhya, should be commenced before dawn, and the twice-born worshipper, should sit self-controlled in his seat, reciting the Vedic Mantras enjoined to be read in connection with the aforesaid rite, till the rising of the Sun-God above the horizon. The rite of Agni-Karyam should be practised both morning and evening, after which the worshipper should visit and make obeisance to his elders by saying "I am That."

After that he shall visit his preceptor, and sit beside him humble, docile and self-controlled for the purpose of studying

the Vedas. In the alternative, he should wait till sent for by his preceptor, and then learn his daily Vedic lessons from his lips. He shall make no secret of anything to his preceptor, and constantly look after his welfare, whether by word, or by thought, or by bodily toil.

He shall carry the anchorite's staff, put on the holy thread and a sable-coloured blanket, and girdle up his waist with the holy girdle made of the blades of the consecrated Kusha grass twisted together.

For the purposes of maintenance, he shall beg alms only of the householders of twice-born order, or of men of pure and unimpeachable character. The Vedic verses should be recited in the morning, evening and at noon, and a Brahmana shall beg alms only of persons of Kshatriya and Vaishya castes.

Having performed the morning Agni Karyam, the disciple shall sit down to his meal, in all humility and with the permission of his preceptor. He shall perform the rite of rinsing his mouth with water, and purify the plate of boiled rice served out to him before partaking of a single morsel, and shall eat his meal silently and without making any sort of reflection upon the nature of the food and its cooking. A Brahmana who has subjugated his senses, and leads the life of a Brahmacharin, is at liberty to take a full meal of boiled rice on the occasion of a Shraddha ceremony, without incurring the risk of breaking his vow of asceticism. A Brahmana shall forego the use of wine, meat, curdled milk and its preparations. He is the Guru, who, having initiated the pupil into the mysteries of spiritualism, makes him conversant with the knowledge of the Vedas. He, who having duly invested his disciple with the holy thread, teaches him the holy Vedas, is called an Acharya. A tutor, living in the same village with his pupil, is called an Upadhyaya. A priest, officiating at a sacrificial ceremony, is called a Rittik. The person of each preceding one of these functionaries, is more venerable than

that of the one immediately following it in the order of enumeration, and a mother is the most venerable of them all.

A pupil shall read each of these Vedas for a period of five or twelve years, and he shall live as a Brahmacharin with his Guru, up to the age of sixteen, twenty, or twenty-four years. The age of investing a child of the Brahmana, Kshatriya or Vaishya order, with the holy thread, has been laid down before ; and a non-performance of the ceremony within the stated period, leads to his spiritual degeneration. A Brahmana, or a Kshatriya or a Vaishya child, thus degenerated as regards his Savitri initiation, is called a Vratya, the process of regeneration consisting in the performance of a Vratya-Stoma sacrifice.

The three twice born castes of Brahmana, Kshatriya and Vaishya, are, so called from the fact of their being born a second time through spiritual initiation (tieing of the sacred Mounji, 'or strings of deer skin and blades of Kusha grass twisted together, the symbol of Savitri initiation) after having been delivered of the mother's womb.

The Vedas are the highest depository of all sacrificial and penitential knowledge, and of all acts which conduce to the spiritual welfare of the twice-born ones. A member of a twice-born caste, shall offer libations of milk and honey to the gods and his departed manes. The libations should be offered from day to day, and the Vedic Ricks should be recited in connection therewith. A member of any of the twice-born orders, shall read the Saman, the Atharvans, and the Angirasam in the same manner, and shall appease the gods and his departed manes with similar libations. The gods and the Pitrīs are pleased with him who reads the Vedas, the Veda-Vakyam, the Puranas, the Gathikas, and the Itihosas, every day, to the best of his ability, and propitiates them with offerings of meat, and libations of milk and honey. The merit of performing a particular religious sacrifice can be acquired by reading the portion of the Veda which deals with

that particular sacrifice, and the twice-born one who reads his Veda every day, acquires the merit of making [the gift of a plot of land, as well as that of practising austerities.

A Brahmana disciple or pupil, pure in thought and conduct, and with an absolute control over his senses, shall sit beside his Acharya, or by the side of his wife or son in his absence, or in front of the sacred fire. The self-controlled one shall live according to the injunctions laid down above, whereby he will go to the region of Brahman after death, and will not revert to the chain of life.

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CHAPTER XCV.

YAJNAVALKYA said :—Hear me, O holy sages, describe the duties which are obligatory on a house-holder. A house-holder, having made a money-gift to his preceptor, and having performed the rite of ceremonial ablution, shall wed a wife with all the auspicious marks on her person at the close of his life of asceticism. The wife should be a girl young in years and not previously married to any other husband, in the possession of sound health and having had uterine brothers of her own, and not related to him by any tie of Sapinda relationship, nor belonging to the same spiritual clanship (Arsha Gotram) as his own. She should be taken from any of the sixteen reputed families of the Shrotriyas, not related to the bridegroom within five and seven degrees in the lines of his mother and father respectively.

A bridegroom, well-versed in the knowledge of the Vedas, erudite and belonging to the same social order as himself, should be regarded as the only eligible one for a Brahmana

bride. I denounce the practice of a Brahmana being united with a Shudra wife as he incurs the risk of taking birth in her womb in the shape of the child begotten by him on her person.

A Brahmana is at liberty to take a wife from any of the first three social orders, or to put it more explicitly, a Brahmana shall marry a girl either of his own caste, or one belonging to the warrior (Kshatriya), or to the trading (Vaishya) community. Similarly a Kshatriya shall marry a Kshatriya or a Vaishya girl, while a Vaishya shall take a wife from his own community, the marriage of a Shudra girl with a member of any of the twice-born castes being hereby absolutely forbidden.

A Brahma form of marriage is that in which the bridegroom is invited to take his bride, decked with ornaments as the means of her father would admit of, and an offspring of such a marriage purifies the members of both the families thus united, even removed from him to the twentieth degree in the ascending line. In the Daivam form, the daughter of a sacrificer (person on whose behalf a sacrifice is performed) is given away in marriage to the priest officiating at the ceremony (Rittik). In the Arsha form, the marriage is celebrated by making a gift of a pair of cows to the bridegroom. A child, who is the fruit of a Daivam marriage, sanctifies the members of both the united families to the sixteenth degree in the ascending line, while in the case of an offspring of the latter (Arsha) form, such sanctification extends to the sixth degree. The offspring of a nuptial union in which the bride is given away with the injunction "Live with him and discharge the duties of a householder," to one soliciting her hands, sanctifies the members of both the united families to the sixth degree in the ascending line. In the Asura form, the bride is received on the payment of a pecuniary consideration. In the Gandharva form, the union is effected on the mutual consent or agreement of the contracting parties. The Rakshasa form

of marriage consists in taking away the bride by force, while in the Paishacha form the marriage is effected by practising a stratagem on the bride.

Only the first four forms of marriage are allowed in the case of a Brahmana. The Gandharva and Rakshasa forms are commended in the case of a member of the warrior caste, the Asura form in the case of a Vaishya, and the most condemnable form in the case of a Shudra.

A bride of the warrior caste, shall take hold of an arrow at the time of her marriage, a Vaishya girl shall hold a shuttle (Pratoda) in her hand at the time, while a Brahmana bride shall be formally united with her husband with a Vedani (sharp-pointed instrument) in her hands.

The father of the bride, or her paternal grandfather, or her uterine brother, or an agnate of her father's (Sakulya) or her brother, shall give her away in marriage, the right of such giving away being held as vested in each of these successive relations in the absence of the one immediately preceding it in the order of enumeration. The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a foetus in the event of their failing to give her away in marriage before she has commenced to menstruate. A girl is at liberty to make her own choice, and to be united with a husband, in the absence of any such relation to give her away in marriage. A girl should be given only once in marriage and any one carrying away a married girl should be dealt with as a common felon.

Any one deserting a good and faithful wife, commits a crime punishable under the Code, while a wife possessed of contrary virtues, should be summarily discarded. The younger brother of a husband, may go unto a childless wife of his elder brother for the purpose of begetting an offspring on her person with the permission of his elders, first had and obtained in that behalf, and with his body anointed with clarified butter. A Sagotra (related by ties of consanguinity)

or a Sapinda relation of the husband, may act in a similar capacity and for similar purposes. Such visits should be permitted only as long as there would remain any natural chance of conception, otherwise the visitor would be degraded in life. A child thus begotten, shall belong to the lawful husband of its mother.

A married woman found guilty of wilful incontinence to her husband, and again placed into his lawful custody, shall be made to wear dirty clothes, and to live on a single morsel of food (at the close of day), negligent of her toilette and sleeping on the bare ground instead of her usual bed. The Moon-God gave the women their sanctity, Gandharva gave them the sweetness of speech. Sacred is fire and sanctified is the person of a woman. She, who wilfully brings about an abortion, except for the purposes of purifying herself after having committed an act of adultery, commits the sin of killing her own husband born in her womb in the shape of the foetus. Polluted is the person of such a murderer.

A husband is at liberty to summarily discard a wife, addicted to the habit of drinking wine, or afflicted with an incurable disease, or found to be inimically disposed towards him. O ye holy sages, a wife, blest with the gift of sweetness of speech, tender, and graced with all those peculiar and excellent virtues which are found only in women, should be maintained and provided for at all hazards.

The threefold benediction of god reigns in the household where the husband and the wife live in perfect harmony ; and paradise is the house which harbours such a true, loving and virtuous pair under its roof.

She, who does not take a second husband after the demise of her first one, achieves fame in this life, and lives in the same region with the goddess Uma in the next. Whoever discards a good and chaste wife, shall give her a third.

portion of her ornaments before formally effecting a separation. The sacred and imperative duty of a wife is to carry out the commands of her husband, and to live in perfect obedience to his wishes.

The menstrual period of a woman extends up to the sixteenth night after the the catamanial flow, each month, and her husband may visit her during that time on each even day, avoiding her bed side on the first three days of her uncleanness, as well as on days marked as Parvanas (days of full moon, new moon etc.,) in the Indian Calendar. The husband shall bide his time as a Brahmacharin before the actual meeting takes place. Days marked by such asterisms as the Magha, the Mula, etc., (when the moon is in such lunar mansions known as the Magha, Mula, etc.,) should be regarded as forbidden for the purposes of a sexual intercourse. He, who observes these rules in respect of visiting the bed of his wife, is sure to beget healthy children, marked by all auspicious features of the body and mind. In the alternative, a husband may visit the bed of his wife whenever he shall feel any propulsion for it, and he shall meditate upon the god of love during the continuance of the act of dalliance.

A man, true and faithful to his own wife, shall protect the female members of his family. The husband, or brother, or father, or the agnates, or the father-in-law, or the husbands' brother of a woman, shall maintain her with food, raiments and ornaments. A woman, who is economical in her habits, simple and not extravagant in her toilette, cleanly and ingenuous in her household works, and is of a cheerful temperament, should be maintained by her friends (relations, Vandhus).

The wife of an absentee husband shall renounce all frolics, and forego the pleasures of mixing in society, or of sight-seeing and merry-making. She shall not smile, nor attend to her daily toilette, nor shall she stay in another's house till the return of her lord.

The father of a woman shall protect her in her infancy, the husband in her youth, and her son in her old age, in absence whereof the duty of maintaining her shall devolve upon his friends and relations. Day and night, a woman shall not quit the side of her husband.

The elder co-wife shall be the companion of her lord, inasmuch as the younger one does not enjoy that privilege. The husband shall personally attend to the cremation of the dead body of his own faithful wife with rites, as laid down under the head of an Agni-Hotra sacrifice, and is at liberty to marry a second wife with the same sacred fire. The wife, who devotes her whole self to the good of her husband, achieves fame in this life and goes to that particular connubial paradise after death, which is reserved for chaste matrons.

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CHAPTER XCVI.

YAJNAVALKYA said:—Now I shall enumerate the names of the mixed castes, the offsprings of clandestine intercourse and unsacramental marriage, and describe the functions which the members of these hybrid communities, are expected to perform in the social economy.

A son begotten by a Brahman father on a Kshatriya mother, is called Murdhabhishikta, while a son by him on Vaishya woman, is called an Amvasta. A son by a Brahmana father on a Shudra woman, is called either a Nishada or a Parvata. O you, the best of erudite ones, a son begotten by a Kshatriya father on a Vaishya mother, is called a Mahishya, while a son born of a Shudra mother by a member of the trading community (Vaishya) is called a Karana.

A son born of a Brahman mother by a Kshatriya father is called a Suta, while a son begotten by a Vaishya father on a Brahmani woman, is called as Vaidehka. A son born of a Brahman mother by a Shudra father, is called a Chandala, the most abject of all social orders. A son born of a Kshatriya mother by a Vaishya father, is called a Magadha, while a son begotten by a Shudra father on a Kshatriya mother is called a Kshetrabama. A son begotten by a Shudra father on a Vaishya woman, is called a Ayogava. A son born of a Karana mother by a Mahishya father, is called a Rathakara. These hybrid castes, whether begotten by members of the twice-born castes on Shudra mothers, or the contrary (Pratilomaja and Antulomaja) are all unsanctified races without any right to the sacramental rites or knowledge.

The twice-born castes occupy the foremost place of all other social orders, as regards the glory of descent and sanctity, and a member, belonging to any of them, acquires the full privilege of his order at the fifth or at the seventh year of his age through his second birth in spirit.

A householder shall daily perform the rites laid down in the Smritis with the help of the sacred fire, first lighted on the occasion of his marriage, and all Vedic rites should be performed in the same, save and except on the occasion of making gifts. A member of the twice-born order shall leave his bed early in the morning, attend to the calls of nature, then wash and cleanse himself, specially cleansing the teeth with a crushed twig of any of the medicinal plants, and shall thereafter perform the rite of his daily Sandhya (worship). Then having cast libations of clarified fire in the sacred fire, he shall mentally repeat, in an unruffled spirit, the Mantras sacred to the Sun-God. Then having discoursed on the teachings of the Vedas, and discussed several topics of the kindred branches of study, a householder shall resort to his

god with the object of attaining divine beatitude through the practice of Yoga.

Then having bathed, he shall propitiate the gods and his Pitrīs with libations of water, and worship them with the most heartfelt devotion. After that, he shall read several portions of the Vedas and the sacred Puranas. For the successful termination of his daily Japa-Yajna (divine meditation), he shall mentally recite the Adhyatmiki Vidyam. Offering of oblations to the created beings, to the gods, to the Pitrīs, and Brahma, casting of libations of clarified butter in the sacrificial fire, reading of the Vedic verses, and practice of hospitality to chance-comers, are the great daily religious sacrifices of all human beings. Libations of clarified butter should be cast in the sacred fire for the propitiation of the gods, and oblations of food stuff should be offered to the beasts (*lit.*, created beings). Boiled rice should be offered in the open, and on the bare, ground for the use of the crows and the Chandalas, and similar oblations of cooked food (*lit.*, rice), and libations of cold water should be daily offered to the gods and the Pitrīs.

A (twice-born) householder shall daily read his Vedas, and shall not cause any food to be cooked for his own exclusive use. He shall take his meal with his wife, after having fed all the infants, old men, invalids, and girls in the family and all chance-comers to his house. He shall eat his meals without finding any fault with it, and after having performed the rite of Homa to his vital (intestinal) fires.

He shall first feed the boys and infants in the house and observe moderation in eating. A householder is hereby enjoined only to take that sort of food which is wholesome in its digestive reaction (Vipakam).

A member of the twice-born order shall convert his meal into ambrosia by performing the rite of Amritikaranam (transformation into ambrosia), and shall partake of the same in a covered place, screened from the view of the public.

He shall distribute food to the chance-comers to his house, and to the members of the remaining social orders, as his means would admit of. He shall not look upon a chance-comer to his house as an unwelcome intruder, nor try to identify him with another person, come on a previous occasion. Charities should be doled out to beggars and to men of commendable vows, and the Shrotriyas, and all comers should be treated with a sumptuous repast. The Snatakas (performers of ceremonial ablutions), Acharyyas and the princes, should be feasted each year.

A chance-comer, worn out with the fatigues of a long pedestrian journey, is called an Atithi, while a Brahmana, well-versed in the knowledge of the holy Vedas, is called a Shrotriya. A householder shall revere the Shrotriyas and the Atithis with a view to ascend to the region of Brahma after death.

A householder of the twice-born order shall feel no inclination for a food, cooked and prepared by another, nor shall he make any reflections on another man's conduct, except while deliberating a question of public interest in a council or meeting convened for the purpose. He shall not dangle his legs, nor listlessly move his arms, nor be hasty in his speech, and under no circumstance shall he indulge in the vice of over-eating. He shall escort a Shrotriya or an Atithi to the border of his land or village, after having fed him well in his own house. He shall pass the closing part of the day in friendly gossips with his trusted and well-meaning friends. A householder shall leave his bed early in the morning, and propitiate the gods and the Brahmanas with precious gifts. It is incumbent on a householder to ponder well over a matter before executing it (Vriddha-Pantha), to be godly and devoted to the service of the deity, like a man in disease (Arta-Riti), and not to suffer any delay in the execution of a work, when once he has chosen his line of action, like a load-carrier briskly running with his load in the way (Bharavahi-Riti).

The worldly duties of a Vaishya, or of a Kshatriya, consist in the celebration of religious sacrifices, and in the study and practice of charities, while performance of religious rites, study of the Vedas, acceptance of gifts, practice of charities, teaching and officiating at the religious sacrifices of others in the capacity of a priest, are morally obligatory to a Brahmana, living the life of a householder. The one and imperative duty of a Kshatriya is the protect the people from foreign invasions and civic or internal disturbances. Banking, merchandise, and rearing of large herds of cattle, are the functions which a member of the Vaishya (trading) community, is born to perform, while the sole duty of a Shudra is to render personal service to the foremost of the twice-born castes.

Truthfulness, annihilation of all killing or hostile propensities, non-stealing, personal cleanliness, and self-control, are the virtues, the practice whereof is equally obligatory on all human beings, irrespective of castes or functions in life. One should earn his livelihood by means proper to, and specifically enjoined in the Shastras for, the particular community one would belong to, which should never be crooked or deceitful.

He who is in the habit of taking rice, matured for more than three years, is alone fit to drink the holy Soma, while the person whose daily meals consist of boiled rice, not more than one year old, should perform the proper and necessary religious sacrifices before taking it.

A householder shall duly celebrate, each year, the Vedic sacrifices known as Soma, Pashu-Pratyayanam, Grahaneshti, and Chaturmashyam, in the failure whereof the one known as Vaishvanari, should be performed. A religious sacrifice, should not be celebrated with a number of articles or offerings, less than that laid down in the Shastras in that behalf. By celebrating a religious sacrifice with money or articles begged of a Shudra, a Brahmana is sure to reincarnate as a Chandala in his next existence. By stealing anything

collected for the celebration of a religious sacrifice, the stealer becomes a crow or a Bhasa (bird) in his next birth. Of the four persons whose granary is filled with grains, who has got enough grain stored in his house to last him for three days, who has got sufficient only for a day's use, and the person who lives by picking up grains from the stubbles (Uncha-Vritti), the each preceding one is happier and lives in greater comfort than the one immediately succeeding him in the order of enumeration. A Brahmana is prohibited from adopting a profession which is calculated to interfere with his studies and divine contemplation, and who, in want of the barest necessities of life, may be allowed to beg of a pupil, of a king, or of a fellow Brahmana. Any dishonest means of livelihood, or maintaining himself by passing off as a false prophet, or a false ascetic, is equally nefarious and criminal. It is sin for a Brahmana to earn money in pursuits of vanity.

A householder shall put on clean clothes, shave himself and pare off his finger-nails every day, and in short, must be cleanly in his habits. A man is enjoined not to sit down to his meals in the presence of his wife, and nor without being decently wrapped in his upper garment. A Brahmana should be always humble, and constantly wear his holy thread, nor shall he speak harsh to any body.

Micturition in a river-bed, in a shade, over ashes, in a pasturage, in water, or in the road, is forbidden, it being sinful for a man to pass urine while looking at the sun, or at the moon, or at the gloom of the evening, or at a woman, or at a Brahmana. One should not look at the blaze of fire, nor at any naked woman, nor at one sharing the bed of her husband, nor at any excreted matter, nor sleep with his head towards the west. It is forbidden to spit or throw blood, or poison, or any sort of excreta into water. It is injurious to bask one's soles in the glare of fire, or to leap over a blazing fire, or to drink of the blended palms of one's own hands, or

to rouse up a sleeping person, or to play with any dishonest gambler, or to live in contact with any diseased person. Exposure to the smoke and vapours of a cremation ground, and residence on a river bank, should be avoided as harmful. One should not stand over torn hairs, husks of grains, and ashes, nor upon particles of any human cranium. A cow should not be disturbed while drinking, nor a chamber should be entered into by any passage other than its proper door. Money or any pecuniary help should not be asked of a greedy king, nor of a person who does not live according to the injunctions of the Shastras.

A rite of Upakarma (study of the Vedas after performing certain religious rites), should not be performed under the auspices of the full moon of Shravan, or of the asterism of Shravana and Hasta, nor on the fifth day of the moon's wane in the month of Shravan, nor on a day marked by the asterism of Rohini or Pushya, nor on the occasion of an Ashtaka. The stool, urine and other excreta should be put and deposited at a distance from one's dwelling-house.

The study of the Vedas should be discontinued for three successive days on the occasion of the death of one's disciple, priest, spiritual preceptor, or a male cognate relation. Cessation of Vedic study should be enjoined on the happening of an earthquake, or meteor-fall, or thunder-clap, or on the death of a Shrotriya Brahmana, and after finishing the recitation of a Veda and its allied Aranyakam by a student or pupil, duly initiated. A study of the Vedas is forbidden on days of the full and the new moon, as well as on the eighth or the fourteenth day of the moon's wane or increase, on the occasion of a lunar eclipse, after eating, at the meeting of two seasons, after taking any gift, at any Shraddha ceremony, and on the passing of a snake, hog, mongoose, dog, or cat between the pupil and the preceptor at the time of study. A study of the Vedas should be discontinued just as the reader would hear the bark, or howl, or braying or screeching, or

crying, or moaning of a dog, or a jackal or an ass, or an owl, or an infant or a sick person, as well as on the near approach of a dead body, or a Shudra, or any morally degraded person. One should refrain from studying the Vedas at an unholy place, in the road, on hearing a thunder clap, after dinner, in wet palms, in water, at the dead of night ; in storm, on the appearance of meteoric flashes in the sky, in dust storm, at evening, and during snowfall. The Vedas should not be studied from a preceptor in motion, and be stopped on the advent of a holy person in the house, or while the disciple is riding an elephant, a horse or a camel, or in a carriage, or climbing a tree or a hill, or crossing a river ; these thirty-seven occasions of non-study of the Vedas should be regarded as contingent on the happening of particular events, and as limited by the period of their respective durations.

Acts enjoined in the Vedas, as well as the commands of a king or a preceptor, should be executed without questioning. The wife of another person, should never be polluted, and the shadow (of a person) as well as all excreted matter, and oils and cosmetics for human use, should never be leapt over and crossed. It is a sin to make light of a king or of a Brahmana, or of a snake, or of a disease lurking in the system. The refuges of tables and all sorts of excreta, should be shunned from a distance as impure. One shall not repent after executing any act approved of the Shrutis or the Shrastras, nor question its propriety or ethical fairness. A son or a disciple should be flogged, at times, for the purpose of discipline. Virtue should be perpetually practised and by all means, and vice should be repressed and restrained from. One should not angrily dispute with one's parents and guests (*vit: chance-comers at one's house*), even in the existence of a right cause for the same. One should not bathe in another's tank before lifting five handfuls of clay from its bed, which rule does not hold good in respect of lakes, springs and other natural reservoirs of water.

The bed of one should never be used by another, and the food prepared by one's own enemy, or by a Brahmana who is not a keeper of the sacred fire (Niragni), might be partaken of only in severe distress. A bad food, or the one prepared by a professional musician (*lit*: lute-player), or by a defiler of another man's bed, or by a person who lives by making breaches among friends and relations (Varddhushika), or by Brahmana who is the spiritual preceptor of prostitutes, or by a professional physician, or by a professional actor, or by a dishonest and furious person, or by a member of any of the twice-born castes, not formally invested with the holy thread (Vratya), or by an arrogant braggart, or by one who eats the refuges of others men's boards, or by one who lives by selling knowledge, or by an uxorious husband, or by a village priest, or by a cruel king, or by a traitor, or by a public executioner, or by a malicious person, or by an utterer of falsehood, or by a wine-seller, or by a bard (Vandi), or by a goldsmith, should never be taken. The flesh of an animal not sacrificed to a god, or boiled rice infested with worms and hairs, should never be partaken of.

An article of food, such as boiled rice etc, prepared on a previous day or night, or partaken of by another, or touched by a dog, or sprinkled over with water by a morally degraded person, or polluted by the touch of a woman in her menses, or squeezed by another, or smelled by a cow, or eaten by a bird, or trampled down with foot, should be shunned, as impure and unwholesome. A food (including boiled rice), prepared by a Shudra, should be unconditionally rejected with the exception of one made by a Dasa, Gopa, Kulamitra, Ardhasiri, Napita, or a Shudra, who has surrendered himself to a Brahmana, which may be eaten without any prejudice.

Boiled rice, prepared on a previous day and kept soaked with clarified butter, may be, safely taken without any unwholesome effect. Articles made of wheat and barley, and without any admixture of clarified butter, should be rejected

as food. The milk of a she-camel, or of any female animal with unbifurcated hoofs, should not be used. The flesh of any carnivorous bird or of a Dyatuha, as well as that of a dog, should never be eaten. The sin,—consequent on eating the flesh of a Sarasa, Hansa (Ekashapha), Valaka, Vaka or Tittibha, as well as the one originating from the use of Kri-shara, Pupa, Shankuli, etc., without dedicating them to one's guest, or from that of the flesh of a swan, Kurura, Bhasa, Khanjana, or Shuka,—may be expiated by a three days' fast. The use of garlic or onion in food, should be atoned by performing a Chandrayana penance. The use of any cooked meat on the occasion of Shraddha ceremony, and after dedicating it to one's departed manes (Pitris) does not entail any sin. The soul of the person, who wantonly kills any animal in this life, lives for as many number of years in hell after death, as there are hairs on the body of that slaughtered animal, and who may be only rescued, if the god Hari kindly listens to his constant prayers for expiation on the condition of his never killing any animal in his next re-birth.

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CHAPTER XCVII.

YAJNAVALKYA said:—O Brahmanas, now hear me discourse on the means of cleansing or purifying the articles of daily use. All articles of gold, silver, conch-shell, or precious stones, as well as blankets and utensils are made pure by simply washing it with water. A spoon, or a laddle, as well as paddies, may be made pure by simply tipping them in hot water. An article, made of wood or horn, is made pure by the scraping off of a slice from its body, while the utensils to be used in a sacrificial ceremony, may be made pure by simply

washing them with water. A blanket, or a cloth, made of sheep's hair or silk, is purified by dipping it in hot water, or by sprinkling drops of cow's urine over its surface. An article, obtained by begging, is made pure by being looked at by a woman, while a baked earthen pot is purified by a second burning. A pot of boiled rice, smelled by a cow, or dropped upon by a bunch of hair, or an insect, may be made pure by simply throwing a pinch of ashes over it. The ground is purified by rubbing it with water. An utensil made of brass, lead, or copper, is purified by rubbing it with alkali or any acid substance, an iron-made one by being rubbed with ashes, while a newly-gotten thing is always pure. The water of any natural reservoir of water, is made pure by being smelled by a cow, while a bit of flesh dropped from the beaks of any carnivorous bird in carriage, or from the mouth of a dog, or touched by a Chandala, does not lose its natural purity. The rays of the sun, fire, the shadow of a goat or a cow, the earth, a horse, a goat, a Brahmana, and a dewdrop (drop of water) are above all contamination. A man should change his clothes after bathing, drinking, sneezing, sleeping, eating, or returning from a walk, and by rinsing his mouth with water after having made an Achamanam. A Brahmana need not rinse his mouth with water after an act of sneezing, sleeping, spitting, wearing an apparel, or lachrymation. It is enough to touch his right ear under the circumstance, since all the gods, such as Agni, etc., reside in the Scapha of that organ of a Brahmana.

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CHAPTER LCVIII.

YAJNAVAKYA said :—O you holy masters of excellent penitential rites, now hear me discourse on the method of

making gifts. The Brahmanas are the fittest persons to make gifts to, foremost among them being those who regularly perform and celebrate the Brahminical rites and ceremonies. The best even among the latter are those who know the Supreme Brahma, and have devoted themselves to the cultivation of intellectual and spiritual knowledge.

Gifts of cows, proprietary rights in lands, food grains and gold, should be given to a Brahmana, who is every way worthy of receiving the same. A Brahmana, who has neither erudition, nor is a seeker of spiritual knowledge, has no right to accept any gifts ; and degrades the giver as well as his own soul by accepting any. A gift should be made every day to a worthy receiver, as well as on special occasions. A person is morally bound to give something in charity to a person in straitened circumstances, and soliciting his help, according to his own means and in a devout spirit.

A thousand of milch-cows with their horns cased in gold, and hoops bound with silver, may be given in gift to a Brahmana with thousand bowls of Indian bell-metal. The horn cases should be made of a Pala weight of gold (one Pala= eight tolas), the hoofs, of seven Palas of silver, and the bowls, of fifty Pala weights of bell-metal, each. A calf should be given with each of the abovesaid number of cows, or a sound and healthy calf, with a golden bowl, should be given with them.

By making a gift in the preceding manner, a giver is enabled to live in heaven for as many years as there are hairs on the body of each cow, gifted away. A cow of the Kapila species, gifted away in the preceding manner, succours the souls of the relations of her giver, removed to the seventh degree in the ascending line. A cow with the head and hoofs of a yet unborn calf just issued out of the passage of parturition, should be regarded as the embodied representative of the earth goddess ; and the merit of making the gift of such a one at the time, is identical with

that of making a gift of the whole world. A giver of a healthy and disease-less cow, whether with or without a calf, is glorified in heaven. By shampooing the feet of a tired and travel-worn person, by nursing the sick and the poor, by worshipping the god, or by washing the holy feet of a Brahmana, one is sure to acquire the same merit as that of making the gift of a cow. A man, by making the gift of a wished-for thing (desired by the receiver himself) to a Brahman, is glorified in the region of the gods. By making gifts of lands, lamps, boiled rice, cloths, and clarified butter, a man is sure to acquire opulence in his next birth. The merit of making the gift of a house, or paddy, umbrella, garland of flowers, or of a tree, or a carriage or of clarified butter, or water, ensures an exalted position to the giver in heaven. By making the gift of Vedas, a man is translated to the region of the supreme Brahma, unattainable even by the gods. By transcribing the Vedas, Yajna Shastras or the works on Dharma Shastras even for money, a man is elevated to the beatitude of Brahma-loka. The true significance of the Vedic verses, is to be gathered at all costs, since God created the universe on the basis of the immutable Vedas (knowledge). By making the gift of a well-transcribed work on Itihasa or Puranam, a man is glorified in the region of the supreme Brahma, and becomes doubly entitled to the privileges of heaven. It is sin for a Brahmana to join in any secular topic, or to lend his ears to any scandalous gossip, or listen to a speech, made in a vulgar, or in a Mlechchha tongue. He, who though being a fit and worthy receiver of gifts, studiously avoids accepting any, acquires the same religious merit as a maker of gifts. Water, Kusha grass, milk, sandal wood, or any kind of edible roots or, leaves, need not be refused when offered, it being not anywise impious to accept a gift from a dishonest person, voluntarily made and received without asking. Anything offered by a eunuch, by a man or

woman of questionable morals, as well as the one offered by one's enemy, should be unconditionally rejected, except for the purpose of celebrating any religious ceremony, or performing the obsequies of one's own father.

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CHAPTER XCIX.

YAJNAVALKYA SAID :—Now I shall describe the process of celebrating Shraddha-ceremonies for the propitiation of one's own departed manes, whereby all sins are expiated.

A day of the new moon, Ashtaka, Vriddhi (occasion of the marriage of one's son) the advent of Pretapaksha (dark fortnight in the month of Bhádra) the passing of the sun into the sign of cancer or of capricornus, receiving of any kind of excellent meat, the advent of Brahmanas well-versed in the Vedas in ones's house, the two equinoxes, the passing of the sun into a zodiacal sign, the astral combination known as Vyatipata Yoga, Gajachchaya (Maghā trayodashi—the thirteenth day of the moon's wane marked by the asterism Maghā) a solar or a lunar eclipse, are the occasions on which a Shraddha ceremony is to be performed.

Young Shrotriya Brahmanas well-versed in Vedic lore, astrologers, Trimadhus, the three Savarna friends the sister's son, the family priest, son-in-law, the preceptor, the father-in-law, the maternal uncle, daughter's son, the disciple, the wife's brothers, and friends and relations of the deceased, the three Nachiketas, and Brahmanas who officiate at the religious sacrifices or are the keepers of the sacred fire, or practise asceticism, or are fondly devoted to their parents, or strictly conform to the rules of Brahmanism, should be alone invited on the occasion of a Shraddha ceremony. A diseased or a maimed

Brahmana, as well as one born with an additional bodily appendage, or born in the unmarried state of his mother, or the issue of her second marriage, or any wise deviated from the execution of his true Brahminical duties, or ungodly (*lit.*, having no faith in the god Vishnu) in his conduct should not be invited on the occasion of a Shraddha ceremony. The Brahmanas, eligible to be present in the ceremony, should be invited on the day, previous to its celebration through other Brahmanas.

Then on the occasion of the ceremony, the performer of a Shraddha, should first humbly ask the invited Brahmanas to be seated in their respective seats, and then with his blended palms entreat them to arrange themselves in the following order, *viz.*, two Brahmanas before the vessel containing offerings for the gods, with their faces turned towards the east, and three before the vessels containing offerings for the performer's departed manes and with their faces turned towards the north. Similar disposition of Brahmanas, should be made in respect of the vessels containing offerings for the performer's maternal ancestors. Then after having offered water to the Pitrīs for washing their hands with, and cushions of kusha blades to seat upon, the performer, with the permission of the Brahmanas officiating at the ceremony, would invoke the presence of his departed manes in it, by reciting the proper Mantras, and scatter barley grains over the vessels containing the sacred knots of kusha grass (Pavitram). After that he shall offer water to the Brahmanas by reciting the "Shannodevi" etc., Mantra, barley grains by reciting the one, beginning with "Yavosi" etc., Mantra. Then with the permission of the Brahmanas, he shall invoke the presence of his departed manes in the ceremony by reciting the Mantra, running as "Ayantu nah Pitara" (Come, O our fathers) etc., by whirling his right hand over his head from the left. In offering Arghas to the Pitrīs, sesamame seed should be used instead

of barley grains, and the performer of the ceremony shall then meditate upon their divine selves.

Then the vessel containing the offering for the Pitrīs shall be bent by reciting the Mantra running as "Pitribhyoh Sthanam-asi." Then boiled rice, soaked with clarified butter, should be taken in hand, and the permission of the Pitrīs should be obtained by reciting the Mantra, running as "Agnow Karishye," etc., after which the Gayatri Mantra and the one running as Madhuvātā, etc., should be thrice recited over it. Then after having recited the Mantra running as Yathásukham Vakjatah Sada (stay silently for a while as you please) etc., the performer of a Shrāddha should mentally recite the sacred Mantras for a while during which period the Pitrīs should be contemplated as partaking of the oblations of boiled rice offered to them.

The performer should offer the Havishya oblations to his fathers, if desired, in an ungrudging spirit. He should mentally repeat the name of God or any other sacred Mantra, until the Pitrīs would finish their meal, and then recite the benedictory Vedic Verses, running as Madhu Vātā ritāyaté (may the sweet wind blow over the land), etc., and scatter the dedicated boiled rice over the ground by reciting the "Om, Triptah Stha" (Be you appeased) Mantra. After that, oblations of boiled rice, mixed with sesame seeds, should be offered near the vessel containing the refuge of the meals of the Pitrīs, the offerer looking towards the South at the time. Oblations should be thus offered to the souls of one's grandfather and great grandfather, both in the paternal and the maternal lines; and the rite of oblations should be closed by offering Achamaniyam (water for rinsing the mouth) to them.

A Brahmana shall utter the term "Svasti" in connection with all acts done by him in course of the ceremony, after which the Akshayyas should be given, and the Brahmanas officiating at the ceremony, should be remunerated

with Dakshinas, as his means would admit of. Then he would ask the permission of the Brahmanas for uttering "Svādha" with a recitation of the Mantra running as "Svadham Vachayishey" and the Brahmanas would express their consent thereto by uttering "Vachyatam" (speak out.) Then the sacred knot of the Kusha grass (Pavitram) should be untied with the permission of the Brahmanas, by reciting "Pitribhyah Svadhochatyām," and he should sprinkle water over the ground with a similar permission of theirs with the Mantra "Om, Ashta Svadhā." Then having again sprinkled water over the ground in accompaniment of the Mantra running as "Vishvēdevah Priyantām, etc. (May the Vishvēdevās be pleased with the ceremony), he should recite the one beginning with "Dātaro Noh Abhivarddhantām" (May our givers enjoy greater prosperity), whereupon the Brahmanas would reply "OM, Astu" (OM, be it so). Then the performer of the ceremony, would devoutly make an obeisance to the Brahmanas and dismiss them with sweet words. Then the Brahmanas in connection with the vessels known as the Pitri pātras, etc., would be bidden adieu to by reciting the Mantra running as "Vajé," "Vajé," etc. Then the lid or the cover of the Pitri pātra containing the Argha-sprinkled water, should be removed, and the performer would sprinkle a few drops thereof, and bid them (Brahmanas) farewell as before. He should circumulate the ground or the site of the ceremony, and take the residue of the oblations dedicated to his manes. Both he and his wife, would practise a vow of continence for the night.

A Shrāddha ceremony, should be performed on the occasion of a marriage in the house in the aforesaid manner, with the exception that the term "Nāḍdimukha" should be appended to the name of each of the performer's departed manes, and the oblations containing Vadari fruits, should be offered to them.

In a rite of Ekoddishta Shrāddha, the vessel of oblation

known as the Daivapâtram, should be omitted, and the Pavitras, made of a single blade of Kusha grass, should be used. It is further distinguished by the absence of all invocation and "Agnoukaranam" rites, which should be performed with the upper sheet or garment (*uttariya*) being placed on the right shoulder of the performer (*Apasavyavat*). The Akshayyas (threads) should be given in the present rite by saying "Upatishtatâm" (Be pleased to get up) while the Brahmanas should be bidden adieu to by crying "Abhiramyatâm," whereupon the Brahmanas would say "Abhiramasva."

In a Sapindikarana ceremony, perfumed water containing sesame seeds, should be placed in four vessels at the time of offering the Argha, and one of them should be exclusively dedicated to the use of the Prâta (departed mane for the salvation of whose soul the ceremony is performed). After that, the oblations and offerings offered to the latter (Prâta) should be divided, by reciting the two Mantras beginning with "Ya Samâna," etc., and then mixed with those offered to the souls of the performer's grandfather. The forms of Shrâddha, known as Ekoddhista and Pârvana, jointly constitute what is known as Sapindikaranam.

Rice with pitchers, full of water, should be offered to the soul of a departed ancestor at the close of the year in the event of the Sapindakarana Shrâddha, it being performed within it. The oblations offered to one's departed manes in the course of a Shrâddha, should be given over to a cow, or to a goat, or to a Brahmana for eating at the close of the ceremony, or they should be cast in fire or water. The satisfaction resulting from a Shrâddha ceremony performed with Havishya (sun-dried rice boiled with any vegetable, and soaked with clarified butter) or with Pâyasha (sweetened porridge) in honour of one's departed manes, lasts them for a year, while the pleasure incidental to the performance of one with fish, or venison or mutton or Shakuin fish, or goat's flesh, or with the flesh of a Prishata or an Ema

or a Ruru (different families of deer), or of a boar, or of a hare, successively endures for a month more, in the order of enumeration.

A Shraddha ceremony should be celebrated each year, on the thirteenth day of the moon's wane marked by the asterism (lunar mansion) Magha. A Shraddha ceremony should be likewise performed each day, in honor of one's departed manes from the first day of the dark fortnight to its close (day of the new moon) in the month of Bhadra, known in the Sanskrit calendar as Pretapaksha (when the departed Manes are supposed to visit the earth), the benefit of such performances being the birth of a daughter in the performer's family. Shraddha ceremonies for the salvation of souls who had quitted the world in consequence of any cut, blow or sword-thrust, should be celebrated on the fourteenth day of the moon's wane, in virtue of which the performer would be rewarded with wealth, offspring and valour in this life. By duly performing a Shraddha ceremony in honor of his departed manes, a performer is enabled to live a long life in the full possession of a good name, and a sound bodily health, suffers no bereavement in life, and attains an elevated status in the world to come. Knowledge spreads her store to such a man, the goddess of wealth pours down plenty over his fields, filling his chests and coffers with all sorts of precious metal, and the number of his cattle swells by daily additions. A similar benefit is derived from celebrating a Shraddha ceremony under the auspices of any of the three asterisms (lunar mansion) calculated from the Krittika. The Pitris of a Brahmana, who performs a Shraddha ceremony with new water (water of the rainy season) or with newly harvested rice, confer upon him the blessings of longevity, fatherhood, opulence, erudition and sovereignty in this life, and a residence in heaven, and even salvation, after death in return.

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CHAPTER C.

YAJNAVALKYA said :—Now hear me describe the symptoms which are exhibited in a person, struck by the malignant influence of a Vinayaka. The afflicted person dreams of water and fancies in dreams that he has been bathing in a lake or pool. The patient pines away in sorrow and silence, and all his undertakings end in dismal failures. A king under the influence of a Vinayaka, loses his sovereignty, a virgin cannot secure a husband, and a matron continues sterile or is deprived of the blessings of motherhood. The remedy consists in a ceremonial ablution effected in the following manner :—

The body of the patient should be first rubbed with a compound consisting of white mustard seeds and sandal wood pasted together with the admixture of clarified butter, his head being plastered with a paste of the drugs, known as Sarvoushadhi and Savagandha. Then he should be seated on a platform, as is generally raised on the occasion of a religious sacrifice; and the Brahmanas shall be asked to recite benedictory Mantras over his person. Then four earthen pitchers, all of the same colour, and filled with water fetched from the same lake or natural reservoir of water, and saturated with Rochona (yellow pigment), sandal paste, and Guggulu (aromatic gum resin) should be emptied over his head, the patient being seated on a red leather cushion, and the Brahmanas chanting the following Mantras at the time :— “We bathe thee with water which has been purified by the Sun-God and the Holy Sages. May the purifying element in the water, imparted to it by their sacred touch, cleanse thy spirit. May the gods Varuna, Indra, the Sun, the Wind, the coacourse of the seven Holy Sages, as well as the Jupiter and

the sacred person of the king, give back to thee thy lost splendour and fortune. May the ill fate which clings to thy hairs, forelock, head, temples, ears and eyes, be hereby dispelled and washed away." After that, mustard oil should be poured over his head and in his ears, and a Homa should be performed in the fire of lighted Kusha blades soaked with clarified butter, and held over his head. Libations of clarified butter, surcharged with powdered turmeric, should be subsequently cast in the sacrificial fire in honor of the gods, known as Kusmanda and Rajputra, by appending the term Svaha (obeisance) to their respective names, each time they are invoked in the course of the ceremony. Then blades of Kusha grass should be spread over a place where four roads meet, and the votary or the priest officiating at the ceremony, should sit upon them with a tray on his head, containing both ripe and unripe grains of rice, sweet-scented flowers of beautiful colours, the three kinds of wine, curd, sweet porridge, boiled rice, clarified butter, treacle and sweetmeats, and worship the goddess Amvica in that posture with blended palms and in a devout spirit. He shall dedicate those offerings to the goddess, and pray as follows :—" Grant me the boons of beauty and fame, O goddess, and make me happy in the delights of fatherhood."

Gifts of white cloths and white sandal pastes should be made to the Brahmanas at the close of the worship, and the spiritual preceptor of the patient's family, should be appeared with the gift of a pair of cloths, and the tutelary deities of the planets should also be propitiated with a worship.

CHAPTER CI.

YAJNAVALKYA said :—It is incumbent on a person, cast under the malignant influences of hostile planets, to celebrate a religious sacrifice for their propitiation, which is called a Grahajyana, and which a man, in quest of earthly prosperity and peace in life, shall do well to perform. The learned have designated the planets as the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn and the Nodes, both ascending and descending (Rahu and Ketu); and their respective malignant influences entail the wearing of copper, Indian bell metal, crystal, red sandal-wood, gold, silver, iron, lead and Indian bell metal, by persons struck with them, on their bodies.

Now hear me, O holy sages, describe the respective colours of the aforesaid planets. The Sun is red; the Moon; white, the Mars, red; the Mercury and the Jupiter, yellowish; and the Venus, white; all the rest being black.

A person struck by the malignant influence of any of the planets, should be bathed with water containing bits of the metal, specifically held sacred to it, and libations of clarified butter surcharged with its particles should be likewise cast in the sacrificial fire in honour of its tutelary god. Offerings of gold, cloth and flowers, should be made to the antagonistic planet, and the worship should be conducted with flowers, perfumes, edibles and burning incense-sticks made of aromatic gum resin. The tutelary gods of the planets, as well as their subordinates, should be worshipped by reciting the Mantras respectively held sacred to them. The Rik running as "Akrishnnaa Rajasa," should be chanted during the worship of the Sun-God, the one beginning with "Imam Deva," etc., should be recited in worshipping the Moon-God. The Mars should be invoked by reciting the Vedic verse, running

as "Agnimurdha," etc., while the Mercury should be addressed with the one beginning with "Udbudhyasva," etc. The Rik running as "Vrihaspati," etc., shall be chanted on the occasion of a worship of the Jupiter, and the Mantra of "Anyat," etc., on that of the worship of the Venus. The Saturn should be invoked by reciting the Rik running as "Shannodevi," etc., while the Nodes should be respectively addressed with the verses running as "Kayayana" etc., and "Kranvana etc."

The twigs of such sacrificial trees or plants such as the Arka, the Palasha, the Khadira, the Apamarga, the Pippals, the Ondumvara, the Shami, and Durva and Kusha blades, soaked with curd, honey and clarified butter, should be respectively cast in the sacrificial fire, in Homa ceremonies celebrated for the propitiation of the planets, such as the Sun etc., "Treacle and boiled rice, Payasa, Havishyannam (sun-dried rice cooked with any sacred vegetables and soaked with butter), boiled rice mixed with milk condensed and sweetened by boiling, curd with boild rice, clarified butter, cakes, cooked meat and Vichitrannam (some thing like our modern Pilaoes) should be respectively dedicated as offerings to the planets beginning with the Sun. A cow, a conchshell, an ox, gold, a cloth, a horse, a black cow, iron and a goat, are the Dakshinas (honorarium), which should be paid to the Brahmanas officiating at the ceremonies respectively celebrated for the propitiation of the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn and the Nodes. Even a king may derive many benefits from worshipping the planets.

CHAPTER CII.

YAJNAVALKYA said :—Hear me, O you holy sages, enumerate the duties of a householder, entering the life of a hermit at the close of his worldly career (Vanaprastha Dharma):

Having left his wife in the charge of his son, or in her company a householder, retired from the affairs of the world, shall enter the forest, and live the life of a forest-dwelling hermit (Vanaprastha). Putting his senses under perfect control, and banishing all procreative desires from his mind, he shall be a custodian of the sacred fire, revere the Brahmanas who shall belong to his own cult of fire worship, be hospitable to his guests, and propitiate his departed Manes with the celebration of Pitriyajnas. Self-controlled, he shall not attend to the embellishment of his own person, wear long hairs, and please or endear himself to his own servants. Accepting neither gifts nor charities, he shall refrain from pursuing all sorts of worldly pursuits, and live contented and happy in perfect mastery over his own self. Once only in a day or a month, he shall bestir himself about procuring the necessaries of life, and pass his time in meditation and goodly thoughts, wishing and doing good to all. He shall sleep on the bare ground, and all his acts shall be shaped to the fruition of one grand desire, *vis.*, the expansion of his spiritual self. Never angry, and ever contented, he shall practise Yoga amidst the fires (with blazing logs of wood on four sides and the Sun over head) in summer, in an open plain during the rains, and in wet clothes in winter.

CHAPTER CIII.

YAJNAVALKYA said :—Hear me, O you, the foremost of beings, narrate the duties of a Bhikshu (mendicant friar).

Having returned from the forest and performed the religious sacrifice, known as the Sarva-Veda Dakshinika, he shall celebrate a Prajapatiya Vratam. Then humble, self-controlled, and doing good to all, he shall abstract the divine energy from the sacrificial fire and assimilate it in his own self. Now he shall be considered fit to reside in a village, living on alms voluntarily offered. Otherwise he shall stir abroad in the evening without any of the paraphernalia of begging, which characterise a common mendicant, and live contented on what will be obtained in a single stroll. He shall carry his bowl of gourd (Kāmandala) and his Tridanda staff with him. He shall beg for the barest necessities of life, and not out of any motive for gain. By practising self-control and regulation of breath, etc., a Bhikshu may attain the elevation of a Paramhansa, and ultimately emancipate his self at the completion of his Yoga. By practising Yoga and moderation in diet, a Bhikshu may acquire an elevated status after death. Even a householder may emancipate his self by dint of wisdom, hospitality and charity.

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CHAPTER CIV.

YAJNAVALKYA said :—The soul of a sinner, after enduring the pangs of hell, is necessitated to revert to the lower plain of animal existence, and to incarnate in succession that is

till the final extinction of the effects of his prior sinful acts. The killer of a Brahmana, after passing through the bodies of a dog, an ass and a camel, in succession, shall again work up its way to the plane of human life, and shall be born deaf and dumb in his first incarnation therein. A stealer of gold, shall take birth as a worm or an insect in his next existence. A person defiling the bed of his own preceptor or superior, shall vegetate as a blade of grass in his next incarnation. A killer of a Brahmana will be afflicted with an attack of Pthysis in his next life, a gold-stealer will have black teeth, and one seducing the wife of one's own preceptor, will have an attack of whitlow in his next birth. He who steals food-grain in this life, will be deprived of food in his next, while he who breaks the music at a duet, will be born dumb in his next existence. A grain-stealer is born with an additional limb, and is tormented with a foetid smell in his nostrils, and a crooked nature, which can not bear the good fortune of others. An oil-stealer will be born as an insect known as oil worm in his next life, or as a mean, malicious person with fetour in his mouth. Those who have auspicious marks on their persons, will be rich and happy, while the opposite may be predicted of those possessed of contrary features.

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CHAPTER CV.

YAJNAVALKVA said :—For commission of heinous and infamous acts, and omission of doing what is good and commendable, a person is sure to be condemned to the torments of hell. An unbridled gratification of the senses paves one's way to the gates of hell. Hence rites of expiation should be

performed both for the cleansing of the spirit and the body. A performance of any expiatory rite restores the lost good name of its performer in society, and brings on that secret joy in the mind which is the true criterion of a reclaimed spirit. A non-repenting sinner, or the one not atoning for past iniquities with the performance of a proper expiatory rite, is sure to be doomed to the pangs of any of the different confines of hell, which are respectively known as Mahá-Rouravam, Támisram, Hansavanam, Lohitodakam, Sanjivana, Nadipatham, Mahá-Nilyayam, Kákolam, Andha Támisram, Avichi and Kumbhipákam, the doors of which are guarded by iron bolts and which are full of foetid exhalations.

A wine-drinker, or an assaulter of the sacred person of a Brahmana, or a gold-stealer, or a person defiling the bed of, or calumniating, his own spiritual preceptor, as well as the one who speaks lightly of the Vedas, commits the same sin, both as regards extent and atrocity, as the killer of a Brahmana. By eating a food prohibited in the Shastras, by doing any thing low and deeeiful, by kissing the lips of a woman in her menses, one commits the same sin as that which originates from the use of wine. The sin, which is attached to the stealing of a horse, is identical in all respects with what is committed by a theft of gold. By going unto the wife of a friend, or on a virgin daughter of one's own loins, or unto a girl of lowcaste, or unto a woman of one's own consanguinity, or unto a sister of one's own father or mother, or unto the wife of one's own maternal uncle, or by visiting the bed of one's own sister, or by living with a sister or a co-wife of one's own mother, or with the daughter or wife of one's own preceptor, one commits the same sin which is attached to the desilement of the bed of a preceptor. The male offending party should be lashed by cutting off his gonitals as well as his female accomplice, if found to be a willing party to the incest under the circumstance.

The following sinful acts, *viz.*, cow-killing, robbing of a Brahmana, non-repayment of one's debts, and non-discharge of one's monetary obligations, non-keeping of the sacred fire by a Brahmana, or his engaging in any sort of trade or merchandise, marriage by a younger brother in the unmarried state of his elder, tutelage under one's own servant, or acceptance of any gift from him, going unto another man's wife, negotiation of the marriage of a younger brother before that of his elder, creating a breach among friends and relations for money, tuition for pecuniary considerations, sale of salt, murdering of a Kshatriya, Vaishya or a regenerated Shudra, infamous livelihood, misappropriation by a man of any property held in trust, breaking of a vow, selling of meat roasted on a gird iron, or of a cow, abandoning by one of one's own parents, selling of tanks, gardens, etc., dedicated to the use of the community, giving of one's daughter in marriage with a Parivinda (a younger brother marrying in the unmarried state of his elder), officiating as a priest in a religious ceremony celebrated by a person charged with the preceding guilt, selling by one of the ornaments of one's own daughter given her by her husband or friends, following of a crooked path in life, an attempt at defiling a religious vow or a penance of another, undertaking of any act for one's sole and exclusive benefit, drinking of any spirituous liquor, seduction of another man's wife, renunciation of the study of the holy Vedas, desertion of one's sons and relations, abandonment of the sacred fire, perusal of immoral literature, and selling of one's sons and wives, are included within the category of Upapatakas (minor moral delinquencies).

Now hear me describe the mode of performing the proper expiatory rites for the atonement of sins, enumerated before.

The killer of a Brahmana shall live on a spare diet, taking only as much food as is absolutely necessary for bare subsistence and roam about for a continuous period of twelve

years, bearing a human skull on his head, and thereby making a contrite confession of his grave and unmitigated sin to the world at large. Paying no heed to the embellishment of his person and expressing the sincerest repentance both by his mind and mein, he shall not think of shaving himself and cast libations of clarified butter in the sacrificial fire by reciting the Mantra running as "Somebhyo Svaha," or in the accompaniment of the Mantras, sacred to the god Skanda. The sin which is attached to the killing of a Brahmana, may be expiated in the preceding manner. The sin which is incidental to the killing of a bird or a cow unsuspicuously reposing in a bush or a forest, though killed at the instance and for the benefit of, a Brahmana, is atoned for by reciting all the Mantras contained in the three Vedas, in the gloom of a lonely forest, or by worshipping the goddess Sarasvati (Minerva of the Hindu pantheon) and by making money-gifts to any worthy receiver of public munificence.

The sin, which is attached to the killing of a Kshatriya or a Vaishya while engaged in celebrating a religious sacrifice, may be atoned for by doing the same penances, as enjoined in the case of killing a Brahmana. The sin which is incidental to bringing about the abortion of a pregnant woman, may be expiated by doing a penance which is laid down in respect of an act of destroying a foetus or a child of the same caste. The man engaged for the purpose, or one attempting to bring about such a miscarriage, shall perform a penance every way similar to the preceding one, even when the attempt will prove abortive. The sin which is attached to the killing of a Brahmana, while engaged in a rite of ceremonial ablution at the close of a religious sacrifice, may be atoned for by doing over again the penance previously enjoined in that behalf. A Brahmana who has wilfully taken any wine or spirituous liquor, shall expiate his sin by attempting self-immolation with potions of flame-coloured wine, water, cow's urine and clarified butter, or shall grow

long hairs and perform, in tattered rags, the penances laid down in connection with an act of Brahmana-slaughter. All the Brahmanical rites such as those of tonsure, investiture of the holy thread, etc., should be done unto him after his purification through the performance of proper penances. A Brahmana woman polluted with any spirituous drink, or defiled by drinking semen or urine, is sure to be ousted of the eternal heaven of female chastity (Patiloka) and to reincarnate in the shape of a she-vulture, or as a sow or a bitch on earth. The expiation in the case of a Brahmana gold-stealer, consists in his being cudgled to death by his king with a club, voluntarily given by him to the latter with an express entreaty for the purpose, after having made a free and full confession of his own guilt, or in the alternative, he shall purchase his atonement by making a gift of gold of his own weight. A man ravishing a woman by taking advantage of her sleep in a lonely bed and chamber, shall atone for his crime by voluntarily cutting off his genitals and throwing them in the southwest quarter of the sky. A man defiling the bed of his preceptor, or going unto a woman bearing to him a relationship included within the category of Gurupatni previously described, shall expiate his sin with the performance of a Chāndrāyana penance, or with a continuous recitation of the Veda Sanhitas for an unbroken period of three months. A cow-killer, protected by the absence of any deliberate motive for the crime, shall practise self-control for a month, sharing the same shed with the cows, and leading them to pasturage, and drink by way of expiation, the sacred compound, known as the Panchagavyam (*lit.*, the five things obtained from a cow, consisting of milk, curd clarified butter, cow's wine and cow-dung-serum). All crimes included within the list of Upapatakas (minor sins) may be expiated by performing a Chāndrāyana-Vrata, or by living on a milk-regime for a month, or by practising a Parakavard

The sin, which is attached to the killing of a Kshatriya (a member of the military caste), may be atoned for by making the gift of a full-grown heifer with a thousand of young and healthy cows, or by doing for three years a penance enjoined to be performed for his expiation by a Brahmana-killer. Its duration shall be curtailed to one year only in the case of a person, who has killed a member of the trading community (Vaishya), whereas only a six months' practice of the penance, or a gift of ten cows, shall be the proper atonement for an act of killing a Shudra. A man who has accidentally killed his own good and unoffending wife, shall practise expiatory penances, as laid down in the immediately preceding instance.

The killer of a cat, or a lizard or a mongoose, or a toad, shall live on the milk regime for three days in succession, or shall practise a Krichchha Vrata penance in addition thereto. The sin of killing an elephant, may be atoned for by making the gift of five blue-coloured heifers and a white calf of two years of age to a Brahmana. A gift of a single ox, will expiate the sin of one's killing a sheep, or an ass, or a goat, while in the case of a heron-killing (Crouncha) the animal of gift shall be a healthy calf of three years of age. The sin of tearing or uprooting a plant, or a shrub or a creeper, shall be expiated by mentally repeating a hundred Riks, while a Brahmacharin (a person who has taken the vow of celibacy) going unto a woman and thereby breaking his vow, shall touch an ass by way of atonement. The sin of eating a diet of honey and meat, may be expiated by practising a Krichchha Vrata or any other similar penance. In the death of a messenger in a foreign country, or at his destination, the sender of the message, or the person at whose instance he has been sent, shall practise the three penances designated with the term Krichchha. An act of disobedience or insubordination to one's preceptor, is atoned for by doing his pleasure. The sin which results from doing an injury

to one's enemy, is expiated by making a gift of paddies to the latter, or by winning his good graces in a friendly and affectionate discourse, after having banished all hostile and uncharitable feelings from the mind. Death is the only atonement for a Brahmana, found guilty of ingratitude, or of repaying good by evil. An utterer of falsehood or indecent language, shall live in perfect continence and practise self-control for a month, passing his time in a solitary place and without asking for food of any body. A man, going unto his brother's wife without any appointment from her husband, shall practise a Chándráyana penance. A person, going unto a woman in her menses, is purified by taking a draught of clarified butter at the end of a three days' fast. The sin of accepting a gift at the hand of an evil or a dishonest giver, is atoned for by his constantly repeating the Gáyatri Mantra, for a month in a cowshed or pasturage, and in perfect mastery over his senses. Three Krichchha Vratas should be performed for the expiation of the sin, incidental to the failure of a member of any twice-born order to be invested with the holy thread at the proper time (Vrátya), and a Brahmana, officiating at any religious ceremony undertaken by or on behalf of such person, shall do the same. The sin which originates from one's forsaking and deserting a person, who has asked one's protection, shall be atoned for by reading the Vedas to the best of his ability. A man while riding in a carriage drawn by an ass or a camel, shall thrice control his respiration in the manner of a Pránáyáma. A man, who has gone unto a woman in the day time, shall expiate his sin by bathing naked in a pool or a lake. The sin which is incidental to reprimanding one's elders or preceptors, as well as that which results from using abusive language towards a Brahmana, may be atoned for by regaining their favour, and observing a fast for a single day. A man aiming a blow at a Brahmana shall expiate his guilt by practising a Krichchha Vrata, while the expiation shall consist

in the performance of the one known as Atikrichchha Vrata in the case of actual assault and battery.

The circumstances of the guilt, as well as the age, and physical capacity of a sinner, should be taken into consideration in determining the nature of his expiatory rite. Wilful miscarriage of a foetus, and speaking ill of her husband, are the acts which degrade a woman, whose very presence should be shunned from a distance. A person of notorious guilt shall do his penances of atonement at a public place, and in conformity with the injunctions of his preceptor, while an atonement for a sin which has not got any publicity, shall be done in private. A killer of a Brahmana shall fast and recite the "Aghamarshana Shuktam" for three days standing in water, after which he shall make the gift of a milch cow with milk. Then he shall recite the Rik beginning as "Obeisance to Soma," observing a fast on the day following, and cast forty times libations of clarified butter in the sacrificial fire, while standing in water. A wine-drinker or a stealer of gold shall fast for three days, recite the Mantra sacred to the god Rudra, and cast libations of clarified butter in the fire by chanting the Kushmānda Mantra. A sin unwittingly committed by a Brahmana, as well as the one which he is unconscious of, is atoned for by his regularly attending to his Sandhya, thrice each day, whereas a sin may be expiated by reciting eleven times the Rudrādhyāya. The sin of defiling the bed of one's own preceptor may be expiated by mentally repeating the "Sahasra Shirsha" Mantra, whereas a sin of whatever denomination may be atoned for by practising Prāṇayāma for a hundred times.

A person inadvertently taking any semen, urine or feculent matter, shall fast for the day, and drink water consecrated with the Gāyatri Mantra in the evening. No sin can assail the divine self of a Brahmana who has subjugated his senses, and lives in divine peace and contentment, daily reciting the holy

Vedas, and practising the five religious sacrifices, enjoined to be performed by a householder (Pancha-Yajna). All sins other than the one incidental to the killing of a Brahmana, are expiated by mentally repeating the Gâyatri Mantra for a thousand times. Practice of Brahmacharyya (continence), pity, contentment, contemplation, truthfullness, sincerity, annihilation of all killing propensities, non-stealing, sweetness of temperament and subjugation of senses, constitute what is technically known as Yama (self-control). Ablution, vow of silence, fasting, performance of religious sacrifices, reading of the Vedas, self-control, practice of austerities, non-irascibility, devotion to preceptors, and cleanliness, constitute what is called Niyama. A Brahmana, practising a Krichchha Santapanam Vratam shall live on a milk regime on the first day, on curd on the second day, on cow's urine on the third, on cowdung on the fourth, and on clarified butter on the fifth, and fast on the sixth day, breaking the vow on the seventh. A vow practised for a week in the preceding manner is called the Mahâ-Santapanam Vratam. In a vow of Parna-Krichchha, the observer shall successively live on the leaves of Oudumvara, Rajiva, and Vilva trees and on the washings of Kusha grass on the fifth. In the penance known as the Tapta Krichchham, the practiser shall successively live on warm milk, clarified butter, and water, observing a fast on the day of its close. A Pada-Krichchha Vrâtam consists in living on a single meal at day on the first day, on a single meal at night, obtained without asking, on the second day, followed by a day of fast. Any of the preceding penances practised for a thrice as much period, constitutes what is technically known as a Prajapatya, which may be converted into a Krichchhati-Krichchham, by its practiser's living on a palmful of water each day instead of the diet enjoined to be taken during the time by the scriptures. A continuous fasting for twelve days, constitutes what is called the Paraka Vratam. A diet of Pinyaka, Whey and powdered barley

alternated with fast, constitutes what is called a Krichchha-Sāma, which being extended to a period of fifteen days, is called a Tulāpurusha. A morsel of food to the size of a hen's egg, should be increased by one from the first day of the light fortnight to the day of the full moon, decreasing by the same number each day from the commencement of the dark one to the day of the new moon. This is what is known as Chāndrāyana Vrata.

Now hear me describe another mode of practising the same (Chāndrāyana) Vrata. The practiser of the penance shall thrice bathe each day, observing a regimen of diet as in the preceding case, recite the sacred Mantras, take morsels of food consecrated by reciting the Gayatri Mantra. A Chāndrāyana Vrata is the atonement for sins of all kinds and characters, and its performer is purified both in his body and spirit and goes to the region presided over by the Moon-God in the event of his undertaking the same out of a purely religious motive. A man practising a Krichchha Vrata for a similar purpose is rewarded with a boundless wealth.

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CHAPTER CVI.

YAJNAVALKYA said :—O you, who are masters in the art of self-control, now hear me describe the funeral rites to be gone through in respect of the dead, according to the difference in age and social order. A dead child, who has been dead before completing his second year, should be buried instead of being cremated, and no sort of S'raddha or Uduka-kriyā (offering of libations of water to a departed spirit) is necessary in that case. The friends or relatives of a child, dead after

completing its second year of life, shall carry its corpse to the cremation ground and exhume it in fire by mentally reciting the Yama Sukam. The relatives of a deceased person related to him within the seventh or tenth degree of consanguinity on the father's side, shall perform the rite of Udaka-kriyā with their faces turned towards the south, which rule shall be extended to include the funeral rite of one's departed maternal grandfather or preceptor's wife. Libations of water should be offered to the departed spirits of one's friend, son, father-in-law and sister's son, by mentioning their name and Gotra (spiritual clanship) in life. The rite of Udaka-kriyā in these cases is optional, and its non-observance does not entail any moral delinquency. A rite of Udaka-kriyā is forbidden in the case of a Brahmacharin, or of a degraded or sinful person, which in the case of a wife, dead after breaking her vow of chastity in life, is optional. The death of a suicide or of a wine-drinker, should not be mourned for, nor the rites of Udaka-kriyā, etc., should be done unto their spirits. The death of any friend or relation or that of any man should not be mourned, nor should one indulge in an obstinate grief therefor, since life on earth is but transitory at the best. Having performed his funeral rites and paid the last honour to his earthly remains, the friends of a deceased person shall return to the house he has left behind for good, tear the leaves of a Nimva tree, and cross the threshold after having purified themselves with the touch of fire, cowdung, and white mustard seeds, preceded by acts of Achamanam. They shall strike their feet against a stone slab before entering the house. Similar procedure should be observed by all who might have touched the corpse, while the mere onlookers of the scene would be purified then and there without undertaking any religious ceremony for the purpose. The friends and consanguinous relations of a deceased person should be considered unclean till before their ablutions at the close of the funeral ceremony and until they would go through the neces-

sary rites of Sanyama (self-control) in connection with the event. Returned from the cremation ground, they shall pass the day or night on fares purchased at a shop or a market, and lie down on the bare floor or ground, apart from one another. The performer of the incidental funeral sacrifice, shall offer oblations of boiled rice to the departed spirit for three successive days, for whose benefit an earthen vessel containing milk diluted with water, shall be as well kept in the open, during the period. The spirit should be invoked and worshipped in a lonely bower, and ceremonial rites (S'raddha, etc.,) enjoined in the S'rutis in that behalf, should be performed for his salvation.

The period of uncleanness in connection with the death of a child, expired before cutting its teeth, lasts for that day only, that incidental to the demise of one who has departed this life before attaining the age of tonsure, is one day and night, which extends to three days in the case of a boy who has been dead before attaining the proper age of taking the Brahminical vow (investiture with the sacred thread), while the death of a boy after that age entails a period of uncleanness for ten days in the case of a Brahmana. Persons standing in Sapinda relationship with the deceased, shall be deemed unclean for ten days after the occurrence, while those bearing only Sagotra relationship to him, shall so continue for three days (if Brahmanas). Both these kinds of relations shall be considered as clean on the very day of the event in the case of the death of the child happening before the completion of its second year of earthly existence, and only its mother shall bide the full time of uncleanness. In the case of two deaths occurring successively in one's family (the second happening within the period of uncleanness entailed by the first) the period of uncleanness shall expire with the one resulting in consequence of the second without necessitating the observance of two full terms of uncleanness in succession. The period of uncleanness incidental to the birth

or death of a child of any cognate relation of a Brahmana, or of a Kshatriya or of a Vaishya, or of a S'udra, is ten days, twelve days, fifteen days and thirty days respectively.

Cleanliness in connection with the death of a male infant or of an unmarried daughter, is restored on the expiry of a single day after the event. The period of uncleanness in connection with the death of one's preceptor, companion, maternal uncle, king, or of a son not of one's own loins, or of one's wife who has known another person, as well as that incidental to the death of a S'rotriya (a Brahmana well-versed in the S'ruti), or of one who has completed the study of his Véda with its kindred branches of study, is one day only. The relations of a person, who has suffered death in execution of the sentence of a king or of a king's court, or killed by any horned cattle, or has committed suicide in private or by taking poison, shall not bide any period of uncleanness in consequence thereof. Uncleanness incidental to the death of a person addicted to the performance of a religious sacrifice, or while observing a religious vow, or of a Brahmacharin or a practiser of charities, or of a knower of the Supreme Brahma, or of one expiring while engaged in making gifts or celebrating a religious sacrifice, or fallen in battle or in a civic disturbance or political revolution, or killed by an act of God, shall expire on the very day of the occurrence. Fire, Time, good deeds, earth, air, Mind, knowledge, Meditation (divine) Repentence, fasting and practice of religious penances (Tapas) are the sources of all expiation and purification (cleansing) as the case may be. Charity is the atonement for all misdeeds and a river is purified by its current.

A Brahmana in distress, as well as the one fallen on evil days, may earn his livelihood by doing the office of a Kshatriya (a member of the military caste) or of a Vaishya (trader). One thus living by trade or merchandise, shall not sell any fruit, Soma, silk cloth (Kshouma), salt, edible shrub.

curd, thickened milk, clarified butter, water, sesamum, boiled rice, mercury, alkaline preparation, honey, shellac. Aconite, requisites for a Homa ceremony, cloth, stone, wine, salads, earth (clay), leather-shoes, deer-skin, blanket, salt, flesh, levigated paste of any oil-seeds, edible roots or perfumes, however, may be sold for money only for religious purposes (celebration of a religious sacrifice, etc.,) in exchange of paddy and sesamum seeds. Even in most abject penury, a Bráhma shall rather live by agriculture than engage in selling salt, and shall make it a religion never to sell a horse under whatsoever circumstance in life. Even in the absence of any means of livelihood, a Bráhma shall fast for three days and abide by the decision of the king of the country regarding the choice of any new profession.

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CHAPTER CVII.

SUTA said:—The holy Parás'ara narrated to Vyass the duties of the different social orders. Change is the law of the universe, and in each cycle the earth passes through the successive phases of origin, and decay, but the birthless ones (Vishnu, etc.,) suffer no modifications. The S'rutis, (*lit.*, things heard, are spiritual truths transmitted orally from generation to generation). Smritis (*lit.* :—things remembered, are the unwritten laws of conduct, etc., subsequently collected into codes,) and the good institutions have their origin in the holy Védás. It was Brahmá who first revealed the inspired rhapsodies of the Védás to the world at large, and the divine lawgivers of old, such as Manu etc, were the authors of the Dharma Sástras (Institutes or Codes

of Law, both moral and positive). Charity is the only virtue which would be practised in the cycle of Kali, and the votaries of all others would be scarce therein. Hence it is the only one virtue which should be practised for the redemption of human nature in that iron age. The kingdom of evil would come and vice would reign supreme on earth. Curses would take effect within one year of their making (giving). A pious conduct and a pure character would be the passport to all those merits in that age, which could have been secured only with the practice of the most austere penances in the preceding ones. The six acts of necromancy (Shatkarma) would be the matters of daily undertaking and the rites of Sandhyá (recitation of a certain fixed portion of the Védás by a Bráhmaṇa) ceremonial ablutions, mental repetition of any sacred Mantra, Homa, worship of the gods and practice of hospitality, would be the stepping-stones to piety. Scarce would be the number of Bráhmaṇa-Yatis in the Kali Yuga who would stick to the noble art of spiritual culture, and the Kshatriyas would rule the earth by conquering the armed forces of other sovereigns even in the absence of any legitimate cause for war, and simply out of a spirit of land-craving. The members of the mercantile community should diligently ply on their respective trades and engage in agriculture, and the S'udras should live by serving the Bráhmaṇas in the age of Kali.

A man would degrade himself by stealing or by going unto a woman related to him in the category of a 'forbidden woman,' or by eating any thing that is prohibited in the Shastra for the purpose. A Bráhmaṇa engaged in agriculture, should not yoke a team of tired bullocks to his plough. The Bráhmaṇas even in the age of Kali, shall bathe at midday, practise trance for a while, and then feed the Bráhmaṇas assembled at his house. The five religious sacrifices enjoined to be performed by a Bráhmaṇa householder, each day, should be likewise performed in the Kali Yuga, and

sins and inequities should be held in contempt they deserve. A Brâhmaṇa shall not sell sesamum and, clarified butter for any pecuniary consideration. An agriculturist is absolved of all sins by giving a sixth part of the produce to his king, a twentieth part to the gods, and a thirty-third part thereof to the Brâhmaṇas. A Kshatriya, a Vaishya, or a S'udra agriculturist paying no such tithes as the preceding ones, stands charged with the guilt of theft.

A Brâhmaṇa, who knows the Supreme Brahma, becomes clean on the third day of the event on the happening of any birth or death in his family, whereas the period of uncleanness, under the circumstance, shall extend to ten, twelve, and thirty days in respect of the Brahma-knowing Kshatriyas, Vaishyas, and S'udras respectively. On the contrary, persons belonging to the Brâhmaṇa, Kshatriya, Vaishya and S'udra communities by mere accidents of birth, shall be respectively deemed pure at the expiry of ten, twelve, fifteen and thirty days after the event under the circumstance. The Sapinda relations of a deceased person or of a stillborn child, though not living in the same house, nor in commensality, shall bide the same full term of uncleanness, while those removed from him to the fourth degree of consanguinity shall be unclean for ten days, those removed to the fifth degree shall be judged unclean for six days, those removed to the sixth degree of consanguinity shall be regarded unclean for four days, and those removed to the seventh degree, shall be considered unclean for three days only from the date of the event under the circumstance. A child dead in a distant country does not entail any period of uncleanness to his relations beyond the moment the news is heard and delivered. The corpse of a child dead before cutting its teeth as well as that of a still-born one should not be cremated in fire, nor any funeral oblations and libations of water should be offered to it. In the case of a miscarriage or abortion of a fetus, the period of uncleanness in respect of its

mother, would extend to as many days as the age of the fetus in months at the time of abortion. The period of uncleanness incidental to the death of a child, dead without the rite of Nāmakaran (nomenclature) having been done unto him, shall expire with the day of its occurrence, that on the occasion of one expired before the rite of tonsure shall continue for the whole day and night, while that incidental to the demise of a child, dead before having been invested with the holy thread, would last for three days from the date of its happening, and for ten days after that age.

An abortion of womb happening within the fourth month of gestation is called a Garbhasrāva, while the one occurring at a later period and in the fifth or sixth month of incubation, is called a miscarriage (Garba-Tyāga). No such uncleanness can attach itself to the person of a Brāhmaṇa who is a Brahmacharin or is a daily worshipper of the sacred fire, or has renounced all company and lives in solitude. The artisans, the mechanics, the physicians, and one's servants, male slaves, and female slaves, are incapable of catching such personal disqualifications (uncleanness incidental to the birth or death of a person). The persons of kings, S'rotriyas and custodians of the sacred fire, are perpetually clean. On the occasion of the birth of a child its mother shall be considered clean at the close of ten days after the date of the event, while its father shall be clean again by an ablution on the receipt of the news. All acts should be suspended on the happening of the birth or death of a relation at the celebration of a marriage or a religious sacrifice or festivity, except those which have been actually projected and undertaken before the event. The mother of a child, dead within the period of uncleanness incidental to its birth, shall be clean again on the date of the event. The period of uncleanness incidental to the death of a person, dead in a cowshed, is only one day. By carrying the dead body of a

friendless person to the cremation ground, a man shall remain unclean for a single day, while the period of uncleanness in respect of carrying the dead body of a Shudra, is three days only. The right of cremation is denied to a suicide, no matter whether the death has been brought about by self-poisoning or strangulation, as well as to one who has died of an insect-bite. A man, defiled by the contact of the corpse of a person, killed by any horned cattle or died of an insect-bite, is purified by practising a Krichchha Vrata.

He who forsakes a chaste and undegraded wife in her youth, is sure to incarnate as a woman, and to suffer the pangs of widowhood in his six successive re-births. By not visiting the bed of his wife during her menstrual period as enjoined in the Shastras, a man incurs the sin of infanticide; while a non-accommodating wife under the circumstance, is sure to be born as a sow in her next birth. An abstinence by the husband on the ground of being engaged in celebrating any Vedic rite or sacrifice at the time, deprives him of funeral libations, etc., after death. A son of one's own loins as well as the one begotten on one's wife by another under an appointment and hence related to one in that capacity, is equally entitled to offer oblations to one's departed spirit. A younger brother marrying in the unmarried state of his elder, as well as his bride shall practise a penance of Krichchha Vratam for the expiation of the crime. The person at whose hand the bride is taken, shall as well practise the penances respectively known as Ati-krichchha and Chândrá-yana Vratas. A younger brother is not prohibited from taking a bride even in the unmarried state of his elder, when the latter is found to be born a hunchback, or a dwarf, or impotent, deaf, blind, or dumb, or as an idiot, or as one incapable of distinct articulation. A betrothed girl may be married to another in any of the five following contingencies, viz., in the event of no trace having been found of her appointed bridegroom, or in the event of his death, or of his taking to the life of a hermit,

or on his loss of manhood or moral degradation. A wife immolating herself with the dead body of her husband at the same funeral pile, shall live in heaven for as many number of years as there are hairs on the human body. A man, bitten by a dog, or by an animal of the kindred species, is purified by mentally reciting the Gáyatri Mantra.

The dead body of a Bráhmaṇa should be exhumed on a funeral pyre lighted with LoukikAgni (fire brought from a household). The bone of a Bráhmaṇa, killed by a Chandála, should be washed with milk in order to impart to it the necessary purity before cremation, and burnt in fire with a recitation of the proper Mantras. An effigy of a Bráhmaṇa made of Kusha-blades, should be burnt in the following manner in the event of his death having happened in a distant country. Six hundred Palasha-twigs, should be spread in the shape of a man over a piece of black deer skin, a Shami-twig being placed over the spot where the penis would be, an Arani (fire churning apparatus) at the region of its scrotum, a Kunda (vessel) at the region of its right hand, an Upabhrit (a sacrificial utensil) at its left, an Udaṅkhalam (a grain thresher) on either of its sides, a Muṣhala (threshing rod) at its back, a stone slab at the region of its breast, with rice, sesame and clarified butter at its mouth, a Prokshani on either of its ears, an Ajyasthali (vessel for clarified butter) on either of its eyes, and bits of gold in the orifices of its mouth, ears and eyes. Thus all the articles and utensils required in an Agni Hotra sacrifice, should be arranged along the different parts of the effigy of Kusha grass, which should be lighted with fire, and a single libation of clarified butter, should be cast therein by reciting the Mantra, "Asou svargáya lokáya sváhá" (obeisance to the Fre.-God, may he ascend the region of heaven). By thus burning the effigy of a Bráhmaṇa, dead in a distant country, his relation may ensure the residence of his soul in the region of Brahma.

The killer of a Swan, Sárasa, Heron, Chakravak, or a cock may regain the former purity of his self by fasting for a single day, which rule holds good as regards the killing of any other bird. The rite of expiation in connection with the killing of a quadruped, consists in fasting for a day and in mentally repeating any sacred Mantra. The proper atonement for inadvertently bringing about the death of a Shudra, consists in practising a Krichchha Vrata, that for killing a member of the Vaishya caste, is the practice of an Ati-Krichchha Vrata. The penance to be practised for expiating the sin of killing a Kshatriya, is a Chándráyana, which should be practised twenty to thirty times by way of atoning for an act of Bráhman-killing.

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CHAPTER CVIII.

SUTA (LOMAHARSHANA) said :—Now I shall discourse on the Science of Ethics and Expediency, a perusal whereof may benefit kings and commons alike, and enable them to secure long lives, and good names on earth, and exalted stations in heaven after death. A man wishing success in life, shall make it a point not to mix in vulgar companies, but to associate only with the best and the most virtuous in the land. Company of the wicked or of the inequitous, is neither good in this life nor in the one to come. A man should shun even any oral discourse with the wicked, avoid their presence and company, be on his guard against picking up a quarrel with his trusted friends, or against mixing with those who serve his enemies or are in friendly terms with them.

Even a learned man comes to grief by teaching a bad pupil, or by maintaining a bad wife. An evil company is but

the high road to depravity. The very presence of an illiterate Bráhmana or of a dastardly Kshatriya or of a lazy Vaishya, or of a literate Shudra should be shunned from a distance. One should make a compact with one's enemies, or a breach with his friends at the right moment. Wise men bide their time out of motives of expediency and with a full regard to the cause and effect of their each act of conduct. It is Time that rears up all created beings. It is Time that brings about their dissolution. It is Time which sits up fully awake when all else is asleep. Hence Time is unconquerable, and suffers no slightness of his authority. It is Time that makes the semen flow in to its natural repository, and evolve itself in the shape of a foetus in the womb. Time is the principal factor in the evolution of the universe, and it is Time that will bring about its final dissolution. Invisible is the flight of time, which becomes manifest at one place by the occurrence of gross phenomena, while in another it is too subtle to be detected.

The following synopsis of the rules of conduct was narrated by Vrihaspati to Indra, the lord of the celestials, whereby the latter acquired omniscience and was enabled to recover the kingdom of heaven from the hands of the demons. It is incumbent on the Bráhmaṇas and the Rájarshis to worship the gods, to propitiate the Bráhmaṇas and to celebrate Horse-Sacrifice for the atonement of sins of the most aggravated nature. A man by making an alliance with the good, as well as by discussing commendable topics with the learned and making friendship with the greedless, cannot possibly come to any grief. Incest or jesting with another's wife, taking of another's goods, and residence in another's house should be avoided. A well-meaning alien (enemy) is a friend and a hostile friend is an alien. A disease which originates in the body is an enemy, but a herb which grows in the forest (and outside of the body) is a friend. He who maintains a person

is a father to him. He in whom confidence is reposed is a friend and the country which provides one's means of livelihood is one's true country. A servant who does the commands of his master, is a true servant, a seed which sprouts is a true seed; a child that lives is a true child, and a wife who speaks sweet is a true wife. He who has virtue is truly alive. He who has piety lives but in the true sense of the term. Futile is the life of him who is bereft of piety and commendable attributes. She who speaks sweetly to her husband and is a clever manager of household affairs, is a true wife. She who is one in spirit with her lord and devotes her whole self to his happiness, is a true wife. He whose wife decorates her person with sandal paste and perfumes her body after her daily ablution, talks little and agreeably, partakes small quantities of food, is ever fond of him and is constantly engaged in doing acts of piety and virtue with a view to bring happiness and prosperity in the house, and is ever ready to yield to the procreative desires of her lord, is not a man, but the lord of heaven.

A scolding wife, wild, querulous and argumentative, is but the blight of life (*lit.* :—old age itself). A wife, attached to another and fond of staying in an other man's house, and who is not ashamed of her own depravity, is but the curse of life. A wife who appreciates and honours the good qualities in her lord and lives in loving submission to his wishes, is satisfied with the little she gets, is alone entitled to be called a beloved. An upchaste wife, an insincere friend, an argumentative servant, and a residence in a snake-infested chamber, are but the preludes to death. Walk not in the path of the wicked, but sit in the assembly of the pious and the godly. Suffer not the transitory character of all mundane things to be absent for a moment from your mind, and be perpetually engaged in doing what is good and commendable. A woman who is deadlier

than the fangs of a serpent, or one that is blood-eyed, black and fierce as a tigress, or is possessed of a cow-like tongue and becomes foul-mouthed in rage, or is eccentric in her habits, apathetic and fond of staying in an otherman's house, should not be courted by a wise man for matrimonial alliance. He who lives in a snake-infested chamber, or whose disease has run into an incurable type, as well as the one who has passed through the three bodily stages of infancy, youth and old age, is undoubtedly in the grasp of Death. Where is the man who can retain his mental equilibrium under the circumstance?

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CHAPTER CIX.

LOMAHĀRSHANA said :—Money should be saved for the time of distress, and a wife should be protected even at the sacrifice of a stored up treasure. A man should defend his own self even at the cost of his wealth and wife. It is prudent to sacrifice a individual for the protection of a family. The safety of an village should be purchased with the loss of a family, while that of a country should not be regarded too dear even at the sacrifice of a single village, it being imperatively obligatory or a person to save his own self even at the loss of the whole world. It is better to live in hell than to reside in a house of infamy. Extinction of the effects of his own misdeeds in life, sets free a condemned spirit from its doleful confines, whereas a person who has once resorted to a house of ill fame, can never be properly reclaimed. A wise man does not move one step by letting go his sure and former foot-hold. An old situation of trust and tested safety should not be given up without well ascertaining the nature of a new one. A man should resource a country whose

inhabitants walk in the path of inequity, give up his residence in a house found to be infested with dangers, avoid all connections with a niggardly prince, and forego the company of deceitful friends. Of what good is the gold which is in the greedy gripe of a miser? Of what worth is the knowledge which is wedded to a low cunning nature? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes? And what is the good of one's having a friend who forsakes one in days of adversity.

From unforeseen quarters friends gather round a man in power and prosperity. Even the very kins of one, out of office and fortune, turn their back as enemies in one's adversity. Friendship is tested in distress; valour, in battle; a wife, on the loss of fortune; and an agreeable guest in time of famine or scarcity. Birds forsake a tree whose fruits are gone. Herons visit not the shores of a dried pool. Courtesans smile not on (forswear the company of) a person whose purse is exhausted, nor Ministers flock round a king, bereft of his sovereignty. On the withered flowers the bees sit not with their melodious hummings, nor do herds of deer roam about in the forest which a wood fire has consumed. One person endears another simply out of motives of self-seeking. Is there any love for love's sake on earth?

The greedy are taken by gain, the proud by a show of humility, fools, by pleasing themes, and the wise by truth. The gods, the good and the Brahmans, are pleased with the exhibition of genuine goodness, the vulgar, with food and drink, and the erudite, with learned discourses. The good should be won over with marks of respect. The crafty should be won by creating a breach in their ranks, the low by making trifling gifts or concessions in their favour, and one's rivals by exhibiting equal prowess. An intelligent man shall enter into the good graces of persons he shall have to deal with through an accurate judgment of their

likes and dislikes, and thus speedily win them over to his cause or side.

No confidence should be reposed in (the freaks of) rivers, horned cattle, clawed beasts, women, persons of royal blood and arm-bearing individuals (fully equipped soldiers etc.,) A prudent man should never give any publicity to any insult he might have suffered, to any deception that might have been practised upon him, to any heart-ache of his own, nor to an instance of female infidelity in his house. Movements in a low or wicked company, a long separation from her husband, excessive and indulgent fondling, and a residence in another's house are the factors which excite a wife to break her plighted faith. Who is he who can boast of a spotless pedigree? Where is the man who has never been assailed by any malady? Who is he whom danger doth not beset in life? Who can be sure of the perpetual favours of fickle fate? Who is he whom opulence filleth not with pride? Who is he who standeth above all probability of danger? Where is the man who is impervious to female charms? Who is he whom a king doth love in his heart? Who is he whom Time doth not sway? Who is he whom begging doth not lower? Who is he who being netted with the guiles of the crafty, has come off unscathed? Perpetually in distress is the man who has no friends or relations of his own, nor endowed with a sharp intellectual faculty and incapable of putting a success to better advantage. Wherefore should a wise man engage in a pursuit, success in which does not bring in any profit, and failure whereof is fraught with dangerous results. Quit the country where you can find neither friends nor pleasures, nor in which is there any knowledge to be gained.

Acquire that wealth which kings or thieves can neither extort nor steal and which follows a person even beyond the grave. Your successors, after your demise, shall inherit and divide among themselves the wealth which has cost you life-long and killing toils to acquire.

The soul only enjoys the fruits of the sins and inequities involved in the acquisition of wealth which, again, forms the portion of others who come next. A miser, earning and hoarding up gold without knowing its proper use, is like a mouse which steals from other men's granaries, and is only troubled with the care of defending his ill-gotten gain. A miser, naked, wretched and lamenting the loss of his fortune by striking his hand against his forehead, shows but the evil effects of not making any gift (proper use of money). A miser, continually crying for fresh boards, and stretching out his palms in greed, demonstrates but the plight in which a non-giver would stand in his next birth. May you never be in such a predicament. Money hoarded up by a miser simply for the pleasure of hoarding, without being spent in the celebration of a hundred Horse-Sacrifices, or in relieving the want of the wise and the erudite, ultimately finds its way into the coffers of thieves and king's courts. The wealth accumulated by a miser, never comes to the use of the Brahmanas, nor to that of his own relations; is never spent for any religious purpose, nor in purchasing his personal comforts, but is consumed by fire, thieves, and law-courts.

May that wealth which is acquired by vicious ways, or by excessive toil, or by bowing down to one's enemies, be never yours.

Non-cultivation thereof, is a blow to one's learning; a shabby dress is a blow to a woman; eating after digestion is a blow to a disease; and cleverness is a blow to one's enemies. Death is the penalty for theft, a separate bed is the punishment for a wife, a cold greeting is the punishment for deceitful friends, and non-invitation is the punishment for Brahmanas. Rogues, artisans, servants, badmen, drunks, and women, are softened and set right by beating. They do not deserve good behaviour. A mission is the true test for the efficiency of one's servants; adversity, for the sincerity of one's friends; and loss of fortune is the proper

occasion to test the fondness of one's wife. A woman takes twice as much food, is four times as much cunning, six times as much resourceful, and eight times as much armorous, as a man. Sleep cannot be conquered by sleeping. A woman knows no satisfaction in sexual matters. Fire cannot be conquered with logs of wood, nor thirst, with wines. Amorous fancies in women, are roused up by a meat diet and emulsive fares, by good apparels, flowers, perfumes and wine. Verily do I say unto you, O Shounaka, that even an ascetic Brahmacharin, becomes fascinated [at such a sight], and the sexual organ of a woman, is moistened at the sight of a handsome and well-dressed youth, even if he happen to be connected with her in the relationship of a father, a brother, or a son. A woman as well as a river, let alone, is sure to take the downward course. A woman, under the circumstance, brings down the honour of her family, while a river tumbles down her banks. A free woman, or an unchecked stream of water, is sportive in her course. Fire is never satisfied with fuels; nor an ocean is satisfied with receiving rivers. Death knows no satiety; and a woman knows no gratification in matters sexual. A man knows no satiety in discoursing with good and sincere talkers; pleasure never palls; and a man knows no satisfaction as regards the increased duration of his life and increased number of his progeny. A King knows no gratification in the acquisition of wealth, nor is an ocean satisfied with the increase of its tributaries. A learned man knows no content in discoursing, nor the eyes suffer any satiety with their feasts of royal sight (sight of the king).

Those excellent men, who live by plying any honest trade, and rest contented with money honestly earned and obtained, are true to their own wives and pass their time in intellectual pursuits, practise hospitality to all comers, and are the lords of their own senses, attain liberation even in their own homes. Residence in a brick-built house of one's own, in the company of a beautiful and loving

wife, bedecked with ornaments, and in elysian felicity, should be ascribed to the dynamics of good deeds done in one's prior birth. A woman baffles the best wisdom of the wise. She is incorrigible and simply incomprehensible, being incapable of being won with flattery, jewels or frankness, or of being cowed down to submission with threats of violence, and sets at naught the injunctions of the S'astras. Little by little a man should acquire learning. Little by little a mountain should be climbed. Little by little desires should be gratified, and virtues acquired. These five things should be gradually performed.

Eternal are the effects of divine worship and contemplation. Through all eternity runs the merit of the gift to a Brahmana. Eternal is the happiness which a good friend and a good education confer on a person. Pitiable, indeed, are they who have got no education in their childhood and fail to secure any wealth and wives in their youth. They may be likened unto the beasts that roam about in the world in the guise of human beings. A student of the Shastras, shall not constantly indulge in thoughts of eating, but travel even to a distant clime for his study with the speed of the celestial Garuda (the bird of conveyance of the divine Vishnu). Like the lotus in winter, those who have not studied out of playful tendencies in their infancy, and have defiled their souls with the follies of youth, shall be withered up in their old age, overwhelmed with griefs and cares.

Disquisitions on Religion and Godhead are as old as the human race, yet the S'rutis could not come to an agreement anent those subjects. There is not a Rishi but propounds a theory of his own. True religion lies hid in a cave. The path of the masters is the true path in life.

The latent, or hidden workings of a man's mind, should be gathered and ascertained from his mien, demeanour, and the contortions of his face and eyes. A wise man can catch

the significance even of an unarticulated speech. The function of the intellect is to read the language of demeanours, etc. Even a beast can understand the meaning of an articulated speech. Do not horses, elephants, etc., execute the biddings of their drivers? Tumbled out of a fortune, one should start on a pilgrimage to a distant shrine. Deviation from the path of truth leads to Rourava (a hell of that name), deprived of the privilege of trance (occult sight). One should bide his time with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest.

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CHAPTER CX.

SUTA said :—He who rejects a certain good in quest of one which is uncertain and remote, loses both the certain and the prospective one. Like erudition in the dumb, like swords in the hands of cowards, a beauty wedded to a blind husband, loses the significance of her life. A good appetite with plenty to eat, a healthy sexual potency with a bevy of handsome wives, and opulence with a heart that unstintedly gives to the poor, are the effects of a prior-life Tapasya of no mean order. The high prerogative of reading the immutable Vedas (revelations) is the fruit of performing the Agnihotra sacrifices. Good both in this world and the one to come, is the fruit of one's moral living in this existence. Offsprings and sexual pleasure are the fruits of marriage, and charity and enjoyment are the fruits of wealth. One should marry a girl of noble descent even bereft of personal attractions, in preference to a handsome one with spacious and well-formed hips but of low and obscure parentage.

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood? Clarified butter may be taken even from a house of divine service, and good words may be considered, even if spoken by a child. Gold may be taken from a person of impure descent, and a good and virtuous wife, even from a family of questionable morals. Friendship with a king is an absurdity. Absurdity is a serpent without venom, and absurd is the lasting good name of a house in which female children are born. One should engage a devoted person in one's own house, engage one's sons in pursuit of knowledge, keep one's enemies engaged with dangers, and engage one's own Self in the pursuit of God. Servants and ornaments should be kept and worn in their proper places. No one puts on a head-gear around his ankle, nor a servant thinks that he is the master. Head is the natural place for fire, ocean, king and head jewels. They should never be touched with the foot even through inadvertance.

Even in their own homes, liberation awaits those free and foremost of men, who are true to their wives and the commandments of the scriptures, and live content with their honest gain, practising hospitality and self-control and dedicating themselves to the services of the God and the Brahmanas. Paradise on earth is the residence in a splendid mansion in the company of a pleasant, handsome, and gem-bedecked wife, which can result only from the dynamics of good deeds done by a man in his previous existence. Neither by gift alone, nor by simple respect, courtesy, nursing, chastisement, etc., nor with knowledge alone that a woman can be conquered. Gradually knowledge should be acquired. Little by little a fortune should be built up. By degrees a mountain should be climbed (difficulty should be surmounted). Little by little desires should be gratified, and little by little virtues should be acquired,

graduated efforts being enjoined to be made in these five things.

For all eternity lasts the merit of divine service, while that of making a gift to a Brahmana endures for good. Eternal are the fruits of knowledge wedded to a noble nature; and eternal is the friendship which is roused up in a lofty soul. Pitiable are those human mammals in life who neglect their studies out of excessive fondness for play in their childhood; and fail to secure good friends, wives, and fortunes in their youth. They are but beasts in human shapes. Like the petals of a flower, only two alternatives are open to a man of true vigour, either to be placed on the heads of men, or to drop down withered and unnoticed in a lonely forest. A gem which is fit to be worn on the head, set in a fitting ornament of gold, shines none the less if it is tied around the ankle. But censurable is the man who puts it in such a low and wrong position. Great is the difference between a horse and an elephant, wood and iron, stone and silver, and a man and a woman. The lofty aspirations and ennobling virtues of a truly great man who is vanquished, are not jeopardised in his disgrace; the tongues of a flame (fire), never cease to point upward even when held in an inverted position. A good horse brooks not the touch of a whip; nor a lion, the roar of an elephant; nor a true hero, the boastings of his rival. Seek not the service of the wicked, nor beg of the mean and the vulgar, even if thou chancest to be fallen on evil days. A lion, even under the pangs of hunger, eateth not grass but drinketh the hot blood of an elephant's heart. A reunion with a friend who has once betrayed himself, is fatal to a person like conception to a she-mule. A wise man shall not spare the offsprings of his enemy, even if courteous and sweet-mouthed inasmuch as they can prove themselves fatal like cups of poison. One enemy should be got rid of through the help of another one by a favour, as a thorn, pricked into the sole of the foot, is extracted with

the help of one taken hold of by the hand. No means is necessary to be devised for the fall of a person whose constant theme is the downfall of others, as he meets his own overthrow in the usual course of things, like a tree which grows on the bank of a treacherous river. The harmful appear as good and the good as harmful, when fortune frowns. A man, under the circumstance, is inevitably drawn on towards the evil which leads to his doom. Good propensities return with the smile of Fortune, and a man, perceiving the errors of his judgment and conduct, forthwith turns aside from the path of evil. No sense of false delicacy should be observed in matters of learning, pecuniary transaction and mutual dealing. Live not in a country which can not boast of these five factors, namely, a king, rich men, S'rotriyas (scholars well-versed in Vedic lore), a river and a physician. Live not in a place, even for a single day where these five things, such as, prospect of earning a livelihood, sense of shame, dread of law, mercy, and charity, exist not. Live not in a place which is devoid of these five things, such as, an astrologer, a S'rotriya, a king, a river, and a true anchorite. O S'ounaka, perfect knowledge does not culminate in any particular individual, since every one knows not all, nor there can be found an omniscient being among men. None is omniscient in this world, nor is there one entirely devoid of knowledge. Wise men make such distinctions as Erudite, Idiot and Average Intellect, according to a relative standard of knowledge possessed by the individual members of a society.

CHAPTER CXI.

SUTA said :—Now I shall deal with the commendable traits in kings, and servants in regal employ, which a king should keep a constant eye upon, during their entire period of service. A king should rule his kingdom according to the tenets of true religion, and in the light of truth and justice, and protect the country from the inroads of foreign invaders. Like a florist who makes a festoon by culling flowers from flower-bearing trees without uprooting them, a king should collect a tithe of the income of his subjects by the way of imperial revenue, without creating any hardship on, or grinding, them with an unbearable taxation. As a milkman milches a cow without exhausting the supply in, or cutting away, her teats, so a king shall justly tap the resources of an enemy's country brought under his sway, without draining it dry or carrying fire and sword through its entire length. Hence a king should rule the world for the advancement of order and prosperity, since the Earth with the same, valour and strength which follows a just and vigorous rule, belongs to her protector.

That King, who, having bridled his senses, dedicates himself to the service of God and the well-being of the world (Es) and the Brahmanas, is alone capable of justly ruling his subjects. Even amidst when flushed with victory and prosperity, a king should devote his Self to the pursuit of virtue, since the riches of the world are always liable to decay, whereas the opulence of the soul knows no perishing. Pleasant indeed it is to gratify one's desires. Pleasant, indeed, are the riches of the world, but they are fickle and transitory as the flurried and wistful glances of an amorous damsel.

Old age, like a tigress, is lying in wait just to spring upon a man; and Diseases, like victorious enemies, are

consuming his limbs—and life, like water in a leaky vessel, is fast ebbing away. Ah, wherefore should he not attend to the well-being of his own Self? Why do you continue in complacent quietitude, oh men? Why do you allow yourselves to be smitten with the amorous glances of youthful maidens? Why do you not think of what will befall you after death? Life is transitory; and each moment, the Ghati-yantra (a time-measuring apparatus somewhat like our modern clock) of the heart ticks out the footfalls of approaching Death.

He, who looks at another's wife as his own mother, at another's goods as (worthless) brickbats, and upon all men as similarly susceptible to impressions of pleasure and pain as his own self, sees but right. Kings desire realms, O lord of the Bráhmanas, only for the end that their commands might not be frustrated. Kings collect money only to leave its residue at the disposal of the Bráhmanas after first providing for their own legitimate wants. Omkár is the natural sound of the Bráhmanas. Recitation of Omkar leads to the expansion of the suzerainty of a king and contributes to his health and prosperity in life.

Even the Munis, though otherwise incapable of earning, are found to make provisions for times of scarcity, and hence it is doubly incumbent on a sovereign, who rules his liege subjects in a paternal spirit, to keep his treasuries well-replenished at all times. He who has money, has many friends. He who has money, has many relations—he who has it is a learned man. He only is really worthy who has a long purse at his command. Friends, wives and sons forsake a man in distress and fall off in his days of adversity. They return to him with the return of fortune. Hence money is the only true friend a man may have in this life. Blind is the king who is bereft of knowledge. A blind prince may see through the eyes of his spies, but an ignorant king is always in the dark. Transient is the sovereignty of the prince whose sons, servants and priests

are not always on the alert, and whose senses have lost their wonted vigour. The king who has conquered the hearts of his friends, sons and servants may already count upon the sovereignty of the whole ocean-girdled earth with the homage of the potentates of her different divisions. The king, who defies the dictates of reason and the injunctions of the Shastras, is dead both in this world and the next. Even in defeat or discomfiture a king should not give vent to grief or despondency. Equally indifferent to pleasures and pain, he shall always try to preserve his equanimity. The wise grieve not at the loss of fortune. Does not the moon come back resplendent out of the jaws of the Rahu ? Fie to him who thinks only of his body and its comforts. Grieve not at the loss of flesh and muscular strength. Whoever has not heard it that the sons of Pándu managed to retrieve their fortune even amidst almost insurmountable difficulties ?

A king shall protect the courtesans by hearing their songs and witnessing their dances and theatrical performances, and his subjects with the cultivation of sciences of money-making and warfare. An unjust and groundless chastisement of his servant by a king is often retaliated by an attempt at poisoning him. A king shall renounce all fickleness in his dealings and be always truthful and pleasantly disposed to his servants, subjects and the Bráhmaṇas. A king, who being elated by the fealty of his friends and relations yields to the snares of gossip and falconry, is easily conquered by his adversary. A king shall not always roar nor frown, but protect his servants without infringing the rules of statecraft. Pleasures and luxurious habits are the two things which should be foresworn by a king. The luxurious and the voluptuous are easily defeated by their enemies in battle. Even the gods stand in dread of him who is possessed of energy, daring, fortitude, strength, valour and intelligence. It is an evil providence that mars the success of an energetic exertion, still a man must exert and command success.

CHAPTER CXII.

SUTA said :—There are three kinds of servants, good, bad and indifferent, who shall be posted to offices best suited to their capacities. Presently shall I describe in detail the traits which are to be commended in the character of each of them, as narrated in the works on Social Economy. Gold is tested by touch, cutting, striking and melting, whereas a servant is known by his conduct, character, parentage and acts. A man of noble birth and character, who is further graced by the qualifications of truthfulness, honesty of purpose, handsome features and a broad catholicity of views, should be entrusted with the management of a realm. He who can rightly assay gold, silver and precious stones, should be alone appointed as the jeweller to his king. An officer, who understands the comparative strength or weakness of the enemy's forces and can at once detect the point of vantage in a field of battle, should be alone confided with the martialship of the realm. He, who can read the mind of his master by his looks and gestures, and is strong, vigilant, and handsome, and can successfully deal or parry off a blow, should be appointed as a warder. The king's writer or secretary shall be a man, who is intelligent, wise, truthful and self-controlled and is well-read in all the branches of the Shastras. The royal ambassador shall be a man of profound intelligence and clear comprehension. An adept in the art of simulation, he must be capable of reading what passes in other men's minds and of giving the right reply at the opportune moment. The high priest of the realm, should be a man of vast erudition and perfect self-control—a hero in soul and virtue. The royal cook should be a man whose father and grandfather had served in the same capacity before and who is truthful, hardy and cleanly in his habits: He, who has acquired a mastery

in the science and practice of medicine and is virtuous, frank and friendly to all—beaming with the glow of health and kindness which virtue sheds only on the face of her sincere and ardent votary, shall be the royal physician. The royal priest should be a man who has studied the Védás and the Védángas, and constantly meditates upon the divine Self, and celebrating Homa ceremonies and pleasing the whole world in his weal and woe. A king shall dismiss from the royal service any writer (secretary), astrologer, computer, and the head of any civic corporation, etc., any way found wanting in their respective duties.

Double-tongued are the snakes and the malicious ; their cruel mouths are the source of many an evil to man. Avoid the company of an erudite miscreant : Is not the serpent that bears a gem on its hood doubly dangerous for the stone ? Who is he that dreadeth not the malicious who work mischief without any provocation and who are but the serpents in human form ? Words of spite drop down from the mouths of the malicious ; the fangs of serpents secrete deadly venom. The king, who ruins a servant, who is equally rich, powerful and influential as himself and holds a divided sway over the country, escapes ruin in his turn. They bode no good—those servants who show themselves silent, valorous, truthful, self-controlled and capable at the outset, and exhibit contrary qualities in the course, of the service. Rare are the servants who are contented, laborious, vigilant, equally devoted for good or for evil, and capable of being readily roused up from their sleep. A man bereft of all fortitude, character and honesty as well as the one who is arrogant, glutinous, dishonest, spiteful, should be excluded from the royal service. A king shall take recourse to his fortress for the purpose of destroying his enemy as soon as he can secure a well-replenished treasury and a well-equipped arsenal. A king shall bide in peace with his adversary under a treaty, for six months or a year at the outside, and shall

give battle thereafter as soon as he will be able to fully recoup his losses. Infamy, frustration and Hell are the three dire consequences which befall a prince that employs a foolish and illiterate man in his service. The subtle dynamics of good or evil deeds determine the prosperity or ruin of a sovereign, and therefore he shall ponder well over a thing before undertaking it. Hence a king should constantly dedicate himself to the good of the cows and the Bráhmaṇas.

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CHAPTER CXIII.

SUTA said :—Try to secure the services of the qualified and reject the incapable from the list inasmuch as all virtues grace the mind of the erudite, and an illiterate fool is, at best, but the embodiment of all evil propensities. Sit in the assembly of the honest ; combine with those that are good and virtuous ; nay seek out a noble enemy where enmity can be helped and have nothing to do with the wicked and the unrighteous. Even in bondage thou shalt live with the virtuous, the erudite and the truthful ; but not for a kingdom thou shalt stay with the wicked and the malicious. Good can come only out of a work that has been rightly carried through ; and therefore thou shalt leave no work unfinished. A king shall tap the resources of his dominion just as a bee culls honey from a flower without killing it. He shall milch a cow or the earth, leaving some sustenance for her offsprings. A bee culls honey from flower to flower without fully draining any particular one, and a king shall collect his revenues, bee-fashion, from his subjects without creating hardship on any. Day by day the royal granary and

treasury should be replenished and filled as an ant-hill, a bee-hive, and the phases of the moon in a light fortnight are increased. A little ink (used every day in writing) writes a good volume in the long run. By little fresh accretions, each day, an ant-hill reaches to a pretty good height. A little study, a little virtue, a little act of charity practised, each day, may serve to make the life unbarren at its close.

Desires assail the worldly-disposed even amidst the solitude of a wilderness and the subjugation of his senses by a man even amidst the tumults of the world and domesticity constitutes true penitence and meditation. The house of a man who has abjured evil and killed all desires, is the true hermitage. Piety is preserved by truthfulness; knowledge, by constant cultivation; courtesy, by humility; and a family good name, by the character of its members. Better it is to dwell in the howling Vindhya forest, better it is to die of starvation, preferable it is to live in a snake-infested chamber, infinitely preferable is a leap in a well or in a whirlpool where sharks and other dreadful water-animals abound, than to say "help me" to one's friends and relations. Enjoyment does not consume the opulence of a man, it is the end of his good luck that leads to his ruin. The effects of his deeds in a prior birth has a hand in hewing his destiny in this as in other things.

Knowledge is the ornament of the Brâhmanas; the king, is that of the Earth. The moon is the ornament of the heaven; and a good character is a decoration and distinction to all and everywhere.

The valorous Bhimasena and his brothers Arjuna, etc., were all heroes of royal descent. They were truthful and resplendent like the mid-day sun and enjoyed the direct tutelary protection of Keshava. Even they, under the influence of a malign fate, were bound to live in penury and beg their bread from door to door. What can a man achieve in life without destiny? It is fate that makes us fulfill our own destiny on

earth according to the effects of our own deeds in a prior life. Obeisance to Karma that has fixed Brahma in this globe of the universe (*It.*,—region of Beconing) which is perpetually revolving like a potter's wheel—that has consigned the divine Vishnu to the pangs of ten successive incarnations on earth—that has sent out the immortal Rudra in the guise of a common mendicant with an alms-bowl of human cranium in his hand—and that has driven the Sun-God as a blazing, burning itinerant across the plains of heaven. The good king Vali made a gift of the whole earth amidst the best of the Bráhmanas to the god Murári, who stood as a suppliant for it at his door; and in consequence he was incarcerated for good in the gloom of the nether worlds—Obeisance to Fate, the creator of all anomalies. Which way will trend the thoughts of a being whom the supreme god has begotten on Lakshmi, the goddess of opulence? What wonder is there that good fortune will preside at his nativity. We enjoy or suffer the effects of our own good or bad deeds of our past birth. A man is the creator of his own fate, and even in his fatal life he is affected by the dynamics of the works of his prior existence. Whether confined in a mountain fastness or lulling on the bosom of a sea, whether secure in his mother's lap or held high above her head, a man cannot fly from the effects of his own prior deeds. Rávana had his fortress on the summits of the mount Trikruta, moated by the deep sea; and innumerable hosts of valiant Rákshasas were ever ready to lay their lives for him. The wise sage Ushaná (Shukrácháryya) himself tutored him well in ethics, politics and social economy. Time has killed even that mighty Rávana. Whatever is to befall a man on any particular age or time, will surely overtake him then and on that date. Scale the heavens, or plunge into the nether regions, or enfilade the quarters of the skies, a thing, which you have once given away, can never be yours. Knowledge acquired by a man in his prior birth, wealth given away in charity in his prior

existence, and works done by him in a previous incarnation, go ahead of his soul in its sojourn. A person's Karma is the principal factor in determining his happiness or unhappiness in life, inasmuch as Janaki, though joined in wedlock under the auspices of blissful asterisms by the holy Vashishta himself, had nothing but misery for her portion in life. [A good physiognomy does not necessarily ensure a happy life on earth.] Ráma was round-thighed, Lakshmana was fleet-coursing as the wind, and Sítá had a crown of fine, thick-set hair, yet they were all unhappy. A son cannot relieve the misery of his father's spirit by performing proper obsequies, nor a fond father, with all his anxious care for his good and due performance of his paternal duties, can lead him in the path of happiness. This human body entombs a Self which is nothing if not emphatically a worker. It is the works of this Self in a prior existence which determine the nature of its organism in the next, as well as the character of the diseases, whether physical or mental which it is to fall a prey to. Shafts discharged even by strong-armed archers fall to the ground and wise men even with their knowledge and forethought are sometimes vanquished. Hence all projects should be carefully judged and deliberated in the light of the Shastras. A man reaps that at that age, whether infancy, youth or old age, at which he had sowed it in his previous birth. The Karma of a man draws him away from a foreign country and makes him feel its consequence even in spite of his will. A man gets in life what he is fated to get, and even a god cannot make it otherwise. Thus neither do I wonder nor mourn my lot, O Sounaka. What is lotted cannot be blotted.* A frightened mouse runs to its hole; a scared serpent, to a well; a terrified elephant, to its stake—but where can a man fly from his Karma?

Knowledge imparted is knowledge gained. Fresh water springs up from beneath the well that has been bored out.

* Different reading.—“What is mine cannot be others.”

Riches earned honestly and fairly, are true riches ; opulence acquired by honest means, is true opulence :—Do not lose sight of the fact, when you try to acquire any thing in life. The amount of hardship which a man undergoes in order to earn his bread, is infinitely greater than what is necessary for acquiring religious merit which can grant him an immunity from such troubles in his births to come.

Of all cleanliness, cleanliness of food, is the best. Truthfulness is the cleanliness of speech. A clean mind denotes a clean spirit. Subjugation of the senses is the only true cleanliness of the flesh. Kindness to all constitutes one sort of cleanliness of which cleansing by water forms the fifth method. Heaven is open and easily accessible to a man of truth ; and he who lieth not, is holier than a horse-sacrifice. Impure is the person of a miscreant or of an evil-thinker which cannot be cleansed, though a thousand times rubbed with clay, or a hundred times washed with water. He who has subjugated his mind and acquired knowledge, fame and a full control over his hands and feet, and has practised penance and meditation as well, acquires for himself the merit of a pilgrimage. Not to be jubilant over a mark of honour or distinction, nor to take umbrage at any humiliation, as well as forbearance from using any abusive language are the qualities which mark a truly virtuous man. A man can never come to any grief by listening to the sweet admonitions of a wise, though poor man at the opportune moment. Neither by prowess and wisdom, nor by magic and incantations can a man attain to that which he is not fated to receive :—What is there to mourn for in this ? Sometimes I have got a thing without seeking it. Sometimes my fervent prayer for a thing has rested unanswered. A thing goes there where it is wanted :—What is there to mourn for in this ? Bevies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day.—What is there to mourn for in this ? What is there to mourn for in the fact, if

one or two out of an innumerable host, all permeated with the same purpose and proceeding to the same destination, reaches the goal a little earlier? Our life comes from the unseen and goes to the unseen, its middle part being only patent and manifest:—What is there to mourn for in this, O Shounaka? A man dies not before the appointed time, even if he is riddled with shafts. A wound from the tip of a Kusha sprout proves fatal at the right moment. A man receives that which he is fated to receive, goes only there where fate leads him to, and finds only that much pleasure or pain what he is destined to meet in this life:—What is there to mourn for in this life? Flowers bloom and fruits ripen in their appointed time and of their own accord without waiting for any body's bidding; and the effects of one's Karma, O Shounaka, bide their time and become patent only on the right occasion. Birth, education, conduct, character, virtue or connection avails not a man in this life. The effects of one's Karma and penance, done in a prior existence, fructify, like a tree at the appointed time in the next.

The Karma of a man forcibly draws him to the place where death or fortune waits him. The effects of deeds (Karma), done by a man in a prior existence overtake and choose him out in the next, as a calf seeks out its own mother out of a thousand cows. Thus one's Karma blinds one for good or for evil. Pleasure or pain, happiness or misery is the direct result of one's good or bad deeds in a prior birth. Why do you make such a heavy stock of misery out of it, O you foolish one?

The vile are ever prone to detect the faults of others, though they be as small as mustard seeds, and persistently shut their eyes against their own, though they be as large as Vilva fruits. I come to the conclusion after much deliberation, O thou twice-born one, that pleasure exists not where desire or affection has a room to be. True happiness lies in the extinction of all emotions. Appre-

hension is where affection is. Where there is affection there is misery. Pain has its root in love or affection. Renounce affection and you shall be happy. This human body is a theatre of pleasure and pain, and they come into being *pari passu* with the self of a man. Dependence or Bondage is misery. Liberty or Emancipation is the only happiness vouchsafed to man. Learn this to be a general synopsis, O Shounaka, of the rules of pleasure and pain. Misery follows happiness and happiness follows misery like the spokes of a wheel. What is gone is gone for good. What is future is still remote. He who acts only in the living present, knows no affliction.

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CHAPTER CIV.

SUTA said :—No body is no body's friend. No body is no body's enemy. Friendship or enmity is bounded with each other by a distinct chain of cause and effect (self-interest). A source of solace in grief, a succour in distress, and a repository of happiness and confidence :—O who has created the two letters, " Mitram" (friend) which are more precious than a mine of gems ! By the single utterance of the two letters " Hari" a fettered Self makes a step towards emancipation. A man does not repose so much confidence in his sons, wives and brothers as he implicitly places in his own natural friend. Gamble not and make no pecuniary transactions with a man, nor see his wife in his absence ; these three being the essentials of a permanent amity. Never stay in a lonely place with your own daughters, sisters or step-mothers. The fiend of lust takes advantage of solitude and pleads evil counsel to the heart to which the learned have haen

known to yield. How absurd is the love God in his frolics! A man naturally shuns a woman who loves him and is easily available to him, and covets one whose touch is the forfeit of life. Easier it is to determine the velocity of a horse, or of a storm, or even the depth of an unfathomable ocean; but how puerile is the attempt at sounding a heart that loves not. It is the absence of a nook of vantage, or the want of leisure or of a person making love-overtures to her, O Shounaka, that mainly accounts for the chastity of a woman. It is only rarely, O Shounaka, when a couple is fondly attached to each other that the wife is true at heart. A son should not think, out of a sense of decorum, what is done by his mother in a passion of love.

A courtesan is a dependant even in respect of her sleep, the sole aim of her life being to regale the hearts of her visitors as long as they can decently bear their wine. She is a sort of perpetual smiling machine, being obliged to hammer out a horse-laugh, even with the weight of a life-long grief, misery and futility lying heavy on her heart. Her person is sold to others for money, while she often meets a violent death. Fire, water, a king, a woman, a fool, or a serpent used or provoked by another, should be regarded as fatal. What wonder is it that a man well-versed in letters will pass as an erudite one? What is surprising in the fact that a king who is learned in the science of politics will rule justly as a virtuous prince? What is there to wonder, if a young and beautiful woman, proud and conscious of her charms, leads a gay and fast life? What is there to surprise, if an indigent person commits a crime? Let not your neighbour know of your weakness, but rather observe his weak points unseen, like a turtle, from your own housetop. Amorous fancies spontaneously occur even in the mind of a girl, who has been incarcerated from her infancy in a moated castle in the nether worlds. Who can pretend to conquer a woman? O Shounaka, an intelligent brother-worker of yours can do you

more harm, if inimical, than a professed enemy who is not in your line. He who can preserve his children in health, please the ladies of his household with money, propitiate the heavens with his penances, and win the good opinion of the public with his urbanity, alone deserves the epithet of a learned man. Those who try to coerce a man to friendship or to win a woman with brute force, and seek knowledge without any effort and prosperity, by working the ruin of others, cannot be called wise. It is foolishness to cut down a tree for its fruits. A tree or a project that yields good fruits, should never be uprooted, O Vipra. How can I believe that a rich man to be an anchorite, and a drunken woman chaste? Trust not the untrustworthy nor confide any secret in your friend, lest he might betray you in a fit of anger. A vast, deep and child-like faith in all, a universal clemency, and a close and watchful veiling of his own god-like inherent virtues, are the traits which mark a noble soul. The doer of an act does alone feel its consequence. Hence all works should be coolly pondered over before execution. The six things, such as the use of a new wine or Trimulakam (*lit.*,—horse radish in its three different forms), the partaking of curd in the night, or of dried meat, sleep during the day, and the bed of an elderly woman, should be abjured.

A family is a poison (ruinous) to a poor man. A young wife is a poison (fatal) to an old man. Poison is an ill-acquired knowledge, or a food that cannot be digested. Sweet is charity to a man of bountiful spirit, sweet is social elevation to a man who has risen from the ranks, bounties are sweet to the indigent, and by far the sweetest of them all is his youthful bride to a man of advanced years. Excessive water-drinking, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleep by the day and vigils in the night, are the six exciting factors of disease. Exposure to the rays of the sun when he stays in the sign of Virgo, sexual excesses,

exposure to the smoke of a cremation-ground, the heating of the palms of one's hands, and the sight of a woman in her menses, tend to shorten life. Dried meat, exposure to the rays of the autumn sun (in Virgo), curd of more than two days' manufacture (Tarunam Dadhi), intercourse with a woman older than one's own self, and sleep and coitus in the morning are the six depletive agents that tend to reduce strength and vitality. The six things such as, butter manufactured and clarified very same day, grapes, a young wife, a milk potion, tepid water and the shadow of a tree, instantaneously contribute to the formation of strength in the human organism. The water of a well, the shadow of a Vata tree, and the breasts of a youthful maiden, become warm in winter and cold in summer.

The three following, *vis.*, a young wife, an annointment with oil, and a wholesome, toothsome meal instantaneously tend to impart strength to the organism. A fatiguing journey, an act of sexual intercourse and an attack of fever are the three factors which instantaneously diminish the strength of a man. Dry meat should not be taken with milk, nor a man should sit down to a meal in the company of his friends and wives, or with the king of his country, inasmuch as such a conduct might lead to a rupture and misunderstanding. Torn and filthy clothes, voracious eating, rough speaking and sleep at dusk and dawn, are the factors which may bring bad luck to the God Chakrapáni, the lord of the wealth goddess. The cutting of weeds with nails, the digging of earth with toes, the bandying and beating of legs against each other, the wearing of filthy garments and dirty clotted hairs, sleeping both at day-break and night-fall, and without the wearing cloth, the beating against one's back and belly to keep time with music, a voracious appetite and boisterous laughter are the causes which may destroy the opulence even of the god Keshava himself. A cooled and well-washed head, the well-cleansed extremities, an intercourse with a virtuous woman of

commendable features except on the nights of the new and the full moon, and sleeping in the night with the usual wearing cloth on, are the acts which may retrieve one's long-lost fortune. The wearing of any flower, and of a white flower in special, on the head, bars the advent of Bad Luck which has her favourite haunts in the back shadow of a bedstead, or in that of a cushion or lighted lamp, and at the pools where washer women wash their dirty linens. A man with any love of life and health shall avoid exposure to the autumnal sun (*lit.*, staying in the sign of Virgo), or to the smokes and exhalations of a cremation ground, or to the sweepings of a chamber, and coition with woman who is his older in years, and the use of putrid curd technically known as Tarunam Dadhi. The particles of dust brushed off from the sides of a horse, of a cow, of an elephant, or of a chariot are auspicious, while those obtained from the body of an ass, of a sheep, or of a camel are unholy. Paddy-dusts as well as those which stick to the body of one's own child or cow, are holy and sin-expiating in their contact. Dusts which are brushed off from the sides of a goat, or of an ass, as well as those which are raised by a sweeping broom are unholy and unhealthy. The wind wafted by a winnow, the washings of hair and nails, the dribblets from one's bathing cloth and bath-pitcher, as well as the dusts which float before a sweeping broom, have the power of destroying the pieties of a man acquired even in a previous existence.

You must not walk between two rows of Bráhmanas, nor between a fire and a Bráhmana, nor between a man and his wife, nor between two bulls or elephants. What wise man will believe in a woman, in a serpent, in a king, in the services done by his own enemy, in the infallible nature of his own knowledge and memory and in the enjoyment of the worldly pleasures, even for once in life? Trust not those who are unworthy of credence. Do not repose unbounded faith even

In the trustworthy, lest they might bring about your ruin and overthrow by betraying it.

He who rests confident after having made a reconciliation with his enemy, is sure to a fall one day like a man who peacefully reposes on a tree-top. Be not too mild nor too fierce, but subdue a mild enemy with a mild means and a fierce one with fierce measures. Be not too straight nor too crooked. Crooked trees are left standing while the straight ones are felled by a forester. Trees that are laden with fruits are bent under their burden, a heavy rain-cloud seems to touch the ground with the weight of its charge ; but a fool and a dry wood breaks under pressure but knows no bending. Pleasure and pain come and go without asking. Men, like cats, are ever ready to pounce upon happiness. Many a happiness walks before and after a virtuous man, the contrary being the case with the inequitous. A counsel heard by six ears (discussed among three men) is soon divulged; heard by four it is kept secret for a while. He who keeps his own counsel baffles the scrutiny of the god Brahmá.

Of what use is the cow which does not conceive and give milk? Of what good is the son who is not wise and virtuous? A single moon illumines the heaven ; a single son, virtuous and erudite, sheds lustre on the family. A single tree in blossom perfumes the whole wood land ; a single good son gives fragrance to the whole family tree. A single erudite son is the light of the whole family, a family of a hundred illiterate ones is but a grand noodledom. A single moon dispels the darkness of the heaven which hundreds of stars are incapable of doing. A child should be only fondled for the first five years, and ruled or tutored for the next ten. A son of sixteen should be looked upon in the light of a friend and adviser by his father. A son, as soon as he is born, monopolises (robs his father of) the love of his mother. Coming into age, he usurps his father's estate. His doleful look is a death to the parent. A son is the worst enemy a father may

possibly have. There are deer-mouthed tigers and tiger-mouthed deer in this world; an implicit confidence in them is the best means of drawing out their nature, on each occasion. The only defect of a pardoning spirit is that its toleration is often mistaken for its weakness or incapability. I do not know what other defects it has. Know all enjoyments in life to be transitory, and do not build your happiness on the foundation of a frail heart's affection; since whom you love most, may be taken away the next morning. The eldest brother, O Shounaka, is a father to the younger ones after the demise of their progenitor. Hence he shall look after them all with the same loving and anxious care. The younger brothers should be devoted to their eldest, and he shall look upon them as his own begotten children. Strong is the combination of small and insignificant men. Straws, strung together into a rope, may be strong enough to fetter an elephant. Benevolence with stolen or ill-gotten wealth, leads to hell; the merit is of him to whom the money rightfully belongs. The family of one who robs the gods and the Brâhmanâs or humiliates a member of that sacred order, is degraded. The sin which is attached to wine-drinking, to theft, to a broken vow, or to a Brâhmana-slaughter may be atoned for. There is no expiation for ingratitude. The gods and manes accept not the offerings by a person who is uxorious, or who connives at the whoredom of his own wife or at her illicit amours under his own roof. The dishonest, the wicked, the crooked and the invalid, form the four classes of Chandâlas, the fifth being by the accident of birth. An enemy or an evil propensity, however small, should not be neglected. A tiny spark of fire may eventually spread and consume the whole world. Self-control in youth is the only genuine thing; confidence is the natural offspring of old age. A public woman, like the right of passage on a public thoroughfare belongs to the whole community; and hence she should not be suffered to be molested or insulted.

O thou the foremost of the Brâhmanâs, the vital principles of the body are dependent on consciousness (*lit.*, mind). The body perishes when the mind is extinct for good. Hence the equilibrium of mind should carefully preserved. A healthy mind is the nursery of healthy thoughts.

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CHAPTER CXV.

SUTA said :—A false wife, a false friend, a false prince, a false relation, and a false country, should be shunned from a distance. Virtue will fly from the earth in the Kali Yuga; Truth will be taken down from her altar and pilloried in the market; Earth will lose her fecundity; Craft will usurp the throne of ethics; Greed will be the god of the Brâhmanâs; men will be slaves to their wives' fancies; and the low and the vile will be elevated in the world. Blessed are they that die early in that iron age. Blessed are they that witness not the ruin of their own house or country, or live not to see their wives making love to others and their sons walking in the path of infamy. Countless are the ways in which a bad son torments his father. What love can there be for a false wife, what confidence in a false friend? What guarantee of life and living can there be in the realm of a false prince? To eat another man's bread, to be a hangeron on another man's purse, to lie in another's bed and with another's wife, and to lodge in another man's house are the iniquities which may send even an Indra (lord of the celestials) to go a-begging in the world.

Sinful contagion spreads from man to man by conversation, by touch, or by company of the impious, or by sharing same beds and cushions with them. A woman is ruined by her

beauty ; a penance, by anger ; a cow, by straying far out of the fold ; a Bráhman, by partaking of a meal cooked by a S'udra. Sin spreads from man to man by contagion as water passes off from one pitcher to another by syphoning. Fondling of a son by his father is fraught with many an evil consequence. Innumerable are the benefits which accrue from chastisement. Hence a son or a disciple should be birched and not fondled. A long pedestrian journey is old age (proves exhausting) to men (*lit.*, organic beings.) Water is death to a mountain, the abjuring of her bed by her lord spells death to a wife, and heat is death to clothes. Sensuality is the idol of the vulgar ; good men long for peace, and the best covet honour which is the true wealth to the noble. Honour is the culminating stage of wealth. Why do you covet wealth when you have honour ? What is wealth to a man who has suffered in his honour and prestige ? The vulgar seek only wealth ; good men, riches and honour ; the best only strive for honour which is the wealth of the noble. A hungry lion do not flap his ears, nor bend down his head to look at his armpits. A noble man in indigence, does not stoop to mean things.

A lion does not wait for being anointed, or a crowned king of the forest by any body. The right of sovereignty is inherently vested in valour ; and the chivalrous are the born rulers of men. A dishonest merchant, a haughty servant, a luxurious friar, a poor voluptuary, and a scolding beauty are the anomalies in the world. A poor, benevolent person, a rich miser, a wild disobedient son, a service under the wicked or the vulgar, and the ruin of a person in a philanthropic cause, are the five anomalies in life which illustrate the examples of living death. The death of one's own dear wife, humiliation at the hands of one's own relations, a debt—unpaid and undischarged, a servitor of the low and the vulgar and desertion by friends in one's evil days, are the five things which though not fire in themselves, consume

one's vitals. The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart, out of the hundred that agitate or ruffle the human mind. A good obedient son, a knowledge that helps one to earn money, a sound health, the company of the virtuous, and a loving sweet speaking wife, are the five things which dispel misery in the world. The bear, the elephant, the fly, the bee, and the fish are the five animals which destroy one another in the universe in their order of enumeration ; but man deals death to all of them. Why should he not be killed by his fully gratified senses by way of divine retribution ? The presence of a poor, ill-clad, rough-haired Bráhmaná, though otherwise erudite like the holy Vrihaspati, passes unnoticed in the mansions of the rich. The longevity, desting, character, erudition and death of a child are the factors, which should be reckoned at the time of its nativity. Commendable is the character of the man who succours a drowned man from his watery grave, or one fallen in climbing a hill, or in a local feud, or is attacked by a wild bull in a pasturage, or any way degraded in society.

The shadow of a cloud, the love of the malicious, intimacy with another man's wife, youth and opulence, are the five equally transitory things in the world. Life is transitory. Transient are the youth and opulence of a man. Wives, children, friends, and relations are but passing shadows in the phantasmagoria of life. Only virtue and good deeds endure. Even a centenarian has but a short space of life, the one-half of which is covered by the night, the other half being rendered fruitless by disease, grief, imbecility and toil. Night covers the one-half of the hundred years allotted to man and is spent in sleep. Infancy and boyhood cover the half of the other moiety, a part of its remaining half being cloudened by grief, misery and service.

The rest is but changeful and transient like a wave of the ocean. Ah, what is the end of life? What does glory, fame, or honour signify? Death with his attendants Day and Night is perpetually travelling the world in the guise of Old Age, and is devouring all created beings, as a serpent gulps down a gust of wind.

At rest, or while moving about, in sleep, or while awake, always try to do good to the world. Good deeds are the wages of life. He who seeks only his own good, is an animal. The man who has lost all conscience, lets himself be carried away by many an ignoble and worldly care at the time of divine service, and is troubled only with the cares of pampering his belly, is an animal. The man, who has acquired no fame in respect of piety, penance, benevolence, and learning, is but the excrement of his own mother. A good life, lived even for a short while by a man in the fame of his learning, valour or manliness, is called right living by the wise.—Does not a crow eat and live to term? A life without wealth or fame is a failure. What is the use of an ally who constantly apprehends evil and falls back at the wanted time? Cast not doleful looks, but live like a hero, O Shounaka, even a crow gets its food in the world and is plagued with the toil of simple continuance from day to day. Of what use is the life of a man who does not come to the help of his servants, relations, friends or the needy? Does not a crow eat and live to term? He who passes his days without earning fame, piety, and wealth, is like the bellows of an Ironsmith which breathes out wind but does not live. An independent living is success in life, a dependent existence is the false rendering of life's inner meaning. They who are servanted to others, are the monuments of living death. Cowards are they who rest satisfied with the fulfilment of their own personal wants.—Does not the mouse in the hole gets his bellyful? Cowards grumble most but are contented with a little.

The shadow of a cloud, the wild-fire, the service of the vulgar, the water in a rut, the love of a courtesan, and the friendship of the malicious, are the six things which are transient like the bubbles of water. A good advice is always unpalatable. Life is leased on honour. What remains when truth is broken? The king is the strength of the weak. The strength of a woman lies in her tears; silence is the shield of the ignorant, and falsehood is the refuge of the thieves. Study a science so that you may have your own light on the subject, that is the only right kind of study. While staying in a country do what is done by its inhabitants, combine with them, win their favour and thereby serve your own interest. A man is ruined by his greed, lust or undue confidence. Hence these three should be averted. A dread is to be dreaded so long as it does not come; when once present, a man should meet it with a bold front. The undischarged residue of a debt, the unextinguished residue of a fire, and the unconquered residue of an enemy, may increase and grow stronger. Hence they should be totally extinguished. Repay good by good and evil by evil, O Shounaka, I do not think it bad politics. Avoid a friend who speaks sweet in your presence and slander you behind your back. A good man is ruined by an evil company; clear water is made turbid with clay. Whatever is enjoyed by a Bráhmaná, is put to right use. Hence a Bráhmaná should be feasted at all costs. He who eats the residue of the dishes of a Bráhmaná, eats only in the right way. He who commits no sin, is clever. A friend is he who speaks good of you behind your back. A good deed done without bragging, is piety. It is no assembly where there is no old man. They are no old men who do not uphold what is virtuous. What does not contain truth, is no virtue, and a truth which is a half truth, is no truth at all.

The Bráhmanás are the noblest of mankind; the sun is the most resplendent of the stars; the head is the most

Important of all organs ; and truth is the highest of all vows. A thing which instantaneously affects the mind as good, is good. Living, without serving any body's will, is true living. True earning is that which is enjoyed by one's relations. He who has been abandoned by his enemy in a battle-field, is abandoned. A wife who is not proud of her charms, is a true wife. He who has abjured all desires, is happy. He is a friend in whom confidence is reposed. The man who has subjugated his senses, is a man. He who brags of his own virtues and holds a very exalted opinion of himself, should not be loved, nor be made a friend. The sources of rivers, fire-worshippers (Agni-hotris) and the race of Bhárata should not be tried to be discovered, as it may lead to the discovery of many an unpleasant thing. The sea is the final goal of a river, one's love-making ends with the illicit amours of one's own wife ; and a mischievous propensity is checked by a healthy public opinion. The effect of wealth is misery. The prosperity of a king may be ended by the curse of a Bráhmaṇa ; decency and cleanliness, by living close to the dwelling of a Ghosa ; and a family is ruined where women reign supreme. All accumulations are followed by waste. All risings end in fall ; combinations, in dissolutions ; evolutions, in involutions ; and life, in death. Proceed not far with haste in a business so that you may easily retrace your steps. Walk not far with your guest from a place where you intend to return. A friend or a preceptor should be bid adieu to by following him up to the border of a pool, or under the shade of a tree of pleasant foliage. Dwell not in a country where there is no law, or in which the central government is vested in a more than one responsible head, or which is governed by a woman or an infant. A woman is protected by her father in infancy, by her husband in youth, and by her son in old age. She has no separate and independent living. A man is at liberty to marry a second wife in the event of his first having had no issue

after eight years of wedlock; after nine years of that of one whose children die in their infancy; after eleven years of the marriage a wife that has given birth to daughters only, and instantly when the first is foul-mouthed and tries to give him a bit of her mind. A man of honest purpose and entrusted with the duty of feeding many mouths, never suffers any humiliation on account pecuniary difficulties. A noble forethought for providing for the wants of many and a sacred dread for being found wanting in his duties, makes him a ready master of resources and of ways and means under difficulties. A suppliant never returns half-fed from his door. The family is a seminary of applied ethics. Fatherhood is a synopsis of the moral economy of the universe and marriage is the pledge (*lit.*—a pawn) for its realisation on earth, serving as a grand citadel of man on the border land of mental affections where the light begins to fail and the kingdom of darkness begins.

A wise man should keep at a respectful distance from a tired horse, a wild (excited) elephant, a cow after her first parturition and a toad squatting on the dry ground. A suppliant for money has nither friends nor relations. A voluptuous man has neither shame nor dread. A care-worn man is a stranger, to sleep and happiness, and a starving man wants no salt but nutrition. Sleep is forbidden to the poor, to the slaves, to thieves and to those who are in love with their neighbours' wives. Soundly do they sleep who are healthy, free, or owe no money-debts, or are not plagued with the love of a woman. A servant is honoured in proportion to the social elevation of his master; the height of a lotus lily is proportionate to that of the water level of the pool it grows in. The sun and Varuna (water) serve as friends to a water-lily in its days of bloom and prosperity, but they cause it to wither and petrify when it is severed from its stem. The friends who flock round a man in office turn his enemies when he is ousted of it. The sun who gladly

Unfolds the petals of a water-lily on its stem in water, scorches it when it is culled and taken out of its element. Men are respected for their office and position. Men's hair and nails are fostered in their natural seats and shunned as obnoxious excrescences when severed from them. Conduct shows the birth or parentage of a man; and his speech, his country. Deference or regard bespeaks affection; and the body, the nature and quantity of one's food. Useless is the rain to the sea; a good meal is a useless superfluity to a well-fed man. Useless are the gifts to the rich; and kind acts, to the mean. He who is close to the heart, can never be really absent. A wide gulf separates a couple when hearts are estranged, even, though they may sit side by side.

A distorted face, a low sunk voice, a clammy sweat, and a sense of vague dread are the symptoms which mark the dying and the begging men alike. A man of honour prefers a snake-bite or a stroke of paralysis, or a life-long physical deformity, or a second birth by self immolation, to begging. Who is he that is not lowered by begging? Even the Supreme God (Vishnu) suffered a diminution of stature by playing the role of a suppliant in the religious sacrifice celebrated by Vali.

The parents of a child are but his enemies when they fail to educate him properly in his boyhood. An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned. Learning imparts a heightened charm to a homely face. Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous and endearing to the society. It is learning alone that enables a man to better the condition of his friends and relations. Knowledge is the holiest of the holies, the god of the gods, and commands the respect of crowned heads; shorn of it a man is but an animal. The fixtures and furniture of one's house may be stolen by thieves; but knowledge, the highest treasure, is above all stealing. This synopsis of ethics,

was first related to S'aunaka by Vishnu. The god Hara learnt it from S'aunaka and related it to the birthless Vyasa who has illumined our minds on the subject.

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CHAPTER CXVI.

SUTA said :—I shall now deal with the mode of practising those religious vows and penances, O Vyasa, by which a man may win the good graces of the god Hari to the extent that he may be pleased to answer all his prayers. The god should be worshipped in all months of the year and in all days of the week, and under the auspices of all lunar phases and astral combinations. The votary shall observe a fast or take a single meal in the night, or live upon a fruit regimen on the day of the vow, and make gifts of money and paddy for the satisfaction of the god Vishnu, for which he will be blest with the birth of a son and the ownership of fresh landed estates. The gods Kuvera and Vaishvánara, worshipped under the auspices of the first phase of the moon's wane, grant wealth and opulence to their votaries. On the same day, the votary shall fast and worship either the god Brahmá which will be rewarded with opulence and a number of mares. The deities Yama, Lakshmi and Náráyana, worshipped on the second day of the fortnight, grant wealth to their votaries. The three deities Gauri, Vighneshá and S'ankara, should be worshipped on the third day of the fortnight. The god Chaturvyuha should be worshipped on the fourth day of the moon's wane and the god Hari on the fifth; the Sun God and Kartikeya, on the sixth; and the god Bhaskara on the seventh.

The goddess Durgá with her female conorts and the guardians of the different quarters of the heaven, should be worshipped on the eighth and the ninth day of the fortnight for a pecuniary boon ; the Moon-God, on the tenth ; the Rishis, on the eleventh ; the god Hari, on the twelfith ; and the god Maheshwara on the thirteenth day of the moon's increase which is known as the Madana-Trayodashi. The god Brahmá, and the Pitris, worshipped on the fourteenth and the fifteenth day of the fortnight, give wealth to their votaries. The presiding deities of the different days of the week, as well as the sun god and the asterisms, etc., worshipped on the day of the new moon, give all that they are supplicated for by their votaries.

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CHAPTER CVII.

SUTA said :—O Vyasa, the vow of Ananga-Trayodashi falls on the thirteenth day of the moon's increase in the month of Margas'irsha ; and the god S'iva should be worshipped on the day with the offerings of Dhustura flowers and tooth-brushes of Malliká twigs. The votary shall live on honey on the day of the worship in the month of Pousha and make offerings of a variety of confectionaries to the god of love, and worship the god Yoges'vara (S'iva) with Vilva leaves, tooth-brushes of Kadamva twigs, sandal-paste and S'uskulis (Puris and Kachouris). The god Nateshvara should be worshipped with Kunda flowers ; and strings of pearls and offerings of Purikas and of Plaksha twigs as tooth-brushes should be made to him. The god Vires'vara should be worshipped with Maruvaka flowers in the month of Phálguna and offerings of sugar, pot herbs and Mandas should be made to him,

O holy sage, together with the twigs of a Chūta tree as tooth-brushes. The votary shall take nothing but camphor on the day of worship in the month of Chaitra, when the Surupa manifestation of the god shall be propitiated with the offerings of S'uskulis and tooth-brushes of Vata twigs. In the month of Vais'āka, the god S'ambhu should be worshipped with the offerings of Modakas and As'oka flowers and confections made of treacle as well as tooth-brushes of Audumvara twigs, and nutmeg should be dedicated to him by reciting the Mantra which reads as, "Obeisance to Maha-rupa." The god Pradyumna should be worshipped with Champaka flowers in the month of Jaishthā; and tooth-brushes of Vilva twigs should be offered to him. The votary shall take nothing but cloves on the day of the Puja in the month of Ashāda and worship the god with the flowers of Apámarga. Tooth-brushes of Agaru twigs should be offered to the god by reciting the Mantra which runs as "Om, Obeisance to the god Umá-bhadra. The god should be worshipped with the offerings of Karavira flowers, clarified butter and cushions in the month of S'rávana, and tooth-brushes of Karavira twigs should be dedicated to him with the repetition of the Mantra which reads as "Om, Obeisance to the mace-bearing god who is without any origin." In the month of A'svina the god should be worshipped with the offerings of Vakula flowers, cakes and tooth-brushes of Madhavi twigs which should be dedicated to him by reciting the Mantra which runs as, "Obeisance to the god who is the source of perpetual genesis." The Surádhipa (the lord of the celestials) manifestation of the god, should be worshipped in the month of A'svina when offerings of Champaka flowers, Modakas, and tooth-brushes of catechu twigs should be dedicated to him. The god Rudra should be worshipped in the month of Kárt'ika with the offerings of tooth-brushes of Vadari twigs. At the year's end, the Puja should be closed with the offerings of milk, pot herbs and lotus flowers to the deity.

The votary who has been living a life of strict continence from a few days before the date of the worship, shall worship the image of the god of love on a golden throne with the offerings of flowers, perfumes, etc.; and a thousand oblations of Vrihi and sesame seeds should be cast into the sacrificial fire in his honour. The votary shall pass the night in songs and festivities and again worship the god on the morrow, making gifts of bed, cushions, umbrellas, shoes, clothes and metal-utensils filled with seeds, to the Bráhmaṇas. After that, he shall feed the cows and the Bráhmaṇas and think himself as a man who has accomplished the ends of his life. The vow should be thus practised for a year, after which it should be closed. The Vratam under discussion is called Ananga-Trayodashi, a due performance of which is rewarded with health, opulence, a beautiful wife and the blessings of paternity.

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CHAPTER CXVIII.

BRAHMA said :—Now I shall describe the mode of practising the Akhanda-Dvādashi-Vratam, the merit attending its performance enables the votary to enjoy divine beatitude in life. The votary shall take nothing but the Panchagavyam (the five kinds of articles obtained from a cow such as, milk, etc.,) on the day previous, and fast on the welfth day of the moon's increase in the month of Márgas'irsha, spending it entirely in the worship of the god Vishnu. Five metal vessels filled with Vrihi corn, should be gifted away to the Bráhmaṇas each day for the four successive months commencing from the date. The votary shall pray as follows :—"May the merit of all good and pious acts done by me in my seven prior incarnations,

continue one and indivisible, O lord. May all my pieties continue whole and undivided as the universe is, and just as thou art the one and invisible spirit which runs through all." Vessels filled with powders of freed barley corns, should be gifted away by him in the month of Chaitra ; and bowls filled with clarified butter, in the month of S'ravana. Earthly bliss and the pleasures of fatherhood are the rewards of the vow in this life, and an elevated status in heaven, in the next.

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CHAPTER CXIX.

BRAHMA said :—Now I shall describe the mode of practising the Agastyárgha-Vratam. The vow should be celebrated on the three days immediately before the sun passes into the sign of Virgo. O thou holy sage, an image of Agastya, should be made of Kásha flowers, and worshipped inside a water-pitcher. The Argha offering should be duly made to it and the votary shall pass the night in vigil and divine contemplation. He shall fast that day and worship the image with the offerings of curd, sesamum, fruits and flowers and formally dedicate the vessel containing the Argha offering to the god. The vessel should be tinged with five colours (containing rice powders of five colours) and filled with bits of gold and silver and the seven kinds of cereals, technically known as the Saptadhányam, besmeared with curd and sandal paste. The Argham should be finally offered by reciting the Mantra which reads as follows :—"I make obeisance to thee, O Agastya, who art the offspring of Mitrá and Varuna, and hence retain in thy self the principles of ether and water. I make obeisance to thee, (O Agastya,) who art hoary as the Kásha flower and wast born in a pitcher."

Even women and S'udras are admitted to the privilege of practising the vow as above described. The votary shall forego all fruits, rice meals, and vegetable juices during the observance of the vow, which should be closed by feasting and making gifts of water-pitchers with bits of gold to the Bráhmaṇas. The successive observance of the vow for seven years is rewarded with the realisation of one's all wished-for ends.

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CHAPTER CXX.

BRAHMA said :—Now I shall deal with the mode of practising the Rambhá-Tritiyá-Vratam which brings good luck, and opulence to the votary and blesses him with the pleasures of fatherhood, etc. The votary shall fast on the third day of the moon's increase in the month of Mágas'ira, procure water and the blades of the sacred Kusha grass, and worship the goddess Gouri with the offerings of Vilva leaves and tooth-brushes made of Kadínava twigs. In the month of Poush he shall take nothing but camphor on the day of the Vratam and worship the goddess Girisutá (the mountain-daughter) with the offerings of Kuruvaka flowers, Krisharas and tooth-brushes of Malliká twigs. In the month of Mágha, the votary shall live on a butter regimen on the day of the penance and worship the goddess Subhadrá with the offerings of Kalhára flowers, Mandas, and imaginary tooth-brushes formed of the spirit of song and harmony (Gitimayi). In the month of Phálguna, the votary shall take nothing but barley gruel after the Puja on the day of the vow, and worship the goddess Gomati with the offerings of S'askulis and tooth-brushes.

of Kunda stems. The goddess Vis'álákshi should be worshipped with the offerings of Mádhavi flowers and Krishras; and the votary shall take curd after that and dedicate tooth-brushes of Tagara twigs to the goddess. The S'rimukhi manifestation of the deity should be worshipped with Karavikara flowers in the month of Vais'áka, the votary eating nothing but the polens of As'oka flowers and dedicating tooth-brushes of As'oka twigs to her, thereafter. The Nárayani manifestation of the goddess should be worshipped in the month of Jaishtha with the offerings of treacle (khanda) and lotus lilies; and the votary shall take nothing but cloves after the Puja on the day. The goddess Mádhavi should be worshipped with the offerings of Vilva leaves in the month of A'shad'a. The goddess S'ri should be worshipped in the month of S'rávana with the offerings of Kshiránnam and tooth-brushes of Audumvara twigs. The votary shall take nothing but sesame seeds and offer tooth-brushes of Tagara twigs, after that, to the goddess. The goddess Uttamá should be worshipped in the month of Bhádra with the offerings of tooth-brushes of Malliká twigs. The votary shall take nothing but S'ringada after the Puja on the day. The goddess Rájaputri should be worshipped in the month of A's'vinà with the offerings of Javá flowers; and the votary shall eat nothing, but Jiraka on the night of the Vratam. The goddess Padmajá should be worshipped in the month of Kárt'ika with the offerings of Játí flowers, fruits, viands, and Krisharás and the votary shall take nothing but the Panchagavyam, that day. The Vratam should be thus celebrated for a year and closed by feasting a Bráhmaṇa pair and distributing confections made of clarified butter to the Bráhmaṇas. After that, Umá and Mabes'vara should be worshipped with the usual ceremonial rites; and gold, silver, confectionaries, clothes, and umbrellas should be given to the Bráhmaṇas, the night of the final celebration being spent in songs and revelry.

CHAPTER CXXI.

BRAHMA said :—Now I shall describe the mode of practising the Chátmásyam Vratam. The vow should be first undertaken on the eleventh day of the moon's increase in the month of Ashád'a, or on the day of the full moon therein, after having duly worshipped and supplicated the god Hari as follows :—“ May the Vratam which I have, this day, undertaken in thy presence, O lord, come to a successful termination, by thy grace and will. Kindly deem it complete, O Janárd'ana, even if I be not spared to fulfil it as now vowed for.”

Thus having worshipped and addressed the god, the votary shall get himself initiated into the acts of subsequent meditation and penitence. The sins of a man, who wishes to practise this vow for the satisfaction of the god Hari, are annihilated. He who bathes and takes a single meal each day during the four months under discussion, ascends, a pure and undefiled spirit, to the region of Vishnu. A Bráhmaṇa, who is well-versed in the Védás and abjures oil, wine, women, and animal food for these four months, goes to the region of Vishnu, by practising the present Vratam, and attains to that stage of self-liberation which is called Sáyuyayam (*lit.—to be in perpetual touch with the Supreme Self*). Even by fasting for a single night during the season, a man is transformed into a god, after death.

By fasting for three consecutive days during the season, a man is sure to be translated to Shveta-dvipa, after death. An unsolicited emancipation waits the man who practises a Chándráyana Vratam during the period. By practising a Prájápatyan during the period, a man attains to the region of Vishnu. The performance of a Paráka Vratam under the circumstance, is attended with the same result. The votary

shall live on powdered barley (Shaktu), barley gruel, milk, curd or clarified butter, or on alms during the entire term of the vow, which may be substituted for cow's urine, barley gruel or the Panchagavyam. He shall forego the use of all pot herbs, fruits, roots and vegetable juices. He who practises the vow as above indicated, shall attain to the region of Vishnu.

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CHAPTER CXXII.

BRAHMA said :—Now I shall describe the mode of practising the vow of a month's privation, which is the best of all penances. It is imparatively obligatory on women, anchorites and forest-dwelling hermits to practise the penance. The votary shall undertake the vow, first on the day of the eleventh phase of the moon's increase in the month of As'vina, and which is to be continued for the next consecutive thirty days. He shall invoke the help of the god Hari for the successful termination of his vow by reciting the prayer which reads as follows :—“I undertake this vow in thy presence, O Vishnu. From this date, I shall worship thee fasting continuously for a month each day until the day of thy rising from slumber. I shall practise this vow from the twelfth day of the moon's increase in the month of As'vina to the corresponding day of the month of Kârtika. May I not be accused of the sin of a broken vow if I die in the interim, and may my Vratam be deemed complete by thy grace even under the circumstance.”

The penitent shall thrice bathe each day, and worship the god Hari with the offerings of perfumes, etc., during the term of the Vratam. He shall abjure the use of oil and unguents during the period, and break his vow on the

day of the twelfth phase of the moon's increase in the month of Kártika. The god should be worshipped at the close of the Vratam; and the Bráhmaṇas, sumptuously feasted; after which the penitent shall break his fast. Milk may be taken by the penitent in the case of his fainting during the fast, without 'any apprehension of breaking his vow, the reward of its observance being enjoyment of creature comforts in this life, and residence in heaven in the next.

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CHAPTER CXXIII.

BRAHMA said :—I shall now enumerate the Vratas which are to be practised in the month of Kártika. A votary of Vishnu shall take his ablution and worship his deity each morning. The votary shall take a single meal each day, or shall live on alms in connection with the practising of any Vratam in the month of Kártika. In the alternative, he shall live on vegetables or on a milk regimen, whereby he shall be exonerated from all sins, will witness the realisation of all his wished-for objects, and ascend, a stainless spirit, to the region of heaven after death. A Vratam, practised at any time in honour of the god Hari, ranks foremost in respect of merit; and specially so is the one, performed when the sun is in the winter solstice. The Chaturmásyam is the greatest of all annual Vratas, while the one, practised in the month of Kártika and known as the Bhishmapanchakam, is better than the former. The Bhishmapanchakam Vratam should be practised on the day of the eleventh phase of the moon's increase in the month of Kártika, in connection with which the practiser shall thrice bathe each day, worship the god Hari, and propitiate his departed manes with the offerings

of barley corn. Further he shall observe a vow of silence ; perform the rite of ceremonial ablution, with a solution of Panchagavyam in sacred water, unto the god Hari ; and anoint his image with camphorated unguents. A Brâhmaṇa votary, under the circumstance, shall continuously burn, for five days, incense sticks made of Guggulu and clarified butter, and dedicate viands, edibles and Paramânnas (a kind of sweetened rice porridge) to the god, and cast hundred and eight libations of clarified butter into the sacrificial fire by repeating the Mantra which runs as, "Om, obeisance to the god Vâsudeva."

On the first day, the feet of the divine image (Vishnu) should be worshipped with lotus flowers ; its knees, with the Vilva leaves on the second ; its navel, with sandal paste on the third ; its shoulders, with the Javâ flowers and Vilva leaves on the fourth ; and its head, with the Malati flowers on the fifth. The votary shall lie down on the bare ground during the entire term of the Vratam and successively take the five components of Panchagavyam, *viz.*, one on each day of the worship, taking the entire compound (Panchagavyam) on the fifth night. By practising the vows as above described, a man becomes entitled to the pleasures of the two worlds.

The performance of the Ekâdasi Vratam is imparatively obligatory on all, a breach being sinful and degrading. A man shall observe a fast on the eleventh day of the fortnight, whether light or dark, inasmuch as it tends to absolve him of all sins, precludes the chance of his ever visiting the shades of Haydes and makes him entitled to the beatitude of the region of Vishnu. A man observing a fast on the eleventh day of the fortnight, shall break it on the twelfth, and resume his usual mode of living on the night of the thirteenth. A day entirely marked by the eleventh phase of the moon, should be regarded as permeated with the blessed Self of Hari. The day on which the moon is both in her tenth and eleventh phases, should be regarded as

consigned to the demons. Hence fasting on such a day is prohibited.

The votary shall break his fast on the twelfth day of the fortnight. The performance of an Ekâdasi Vratam is never affected by the personal uncleanness incidental to the death or birth of one's agnates. Fasts, which are to be made on the fourteenth, or on the first day of the fortnight, should be respectively observed on a day when the moon exists for a while in her preceding phase. The same rule holds good in respect of Dvitiyâ, Tritiyâ, Chaturthi, Panchami and Shashthi Vratas.

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CHAPTER CXXIV.

BRAHMA said :—I shall now describe the mode of practising the S'ivarâtra Vratam, the performance of which confers all wished-for blessings on the practiser. The goddess Gouri learnt it of yore from the god Mahâdeva, the lord of all created beings. The god said :—“ He who keeps a vigil and worships the god Rudra on the night of the fourteenth phase of the moon's wane which comes between the months of Mâgha and Phâlguna, becomes entitled to the pleasures of life and the liberation of self. The god Mahâdeva emancipates the votary from the chain of necessary existence in the instance, as the god Kes'ava does on the occasion of an Ekâdasi Vratam.

Once upon a time, the vicious Sundara Sena, the king of the country of Arvuda, went out, with his dogs, on a hunting excursion in the forest. But the day wore on and night came without any game even being sighted. The hunter, hungry and jaded with the day's trouble, sat down weary

and watchful in a bower on the bank of a pool on the hill-brow. But lo, there happened to be a phallic emblem in that bower, and the leaves of the Vilva tree, which was shaken by the impact of the hunter's body as he strove to lie down on the ground, rustled and fell in heaps over {the emblem, without his knowledge. The fowler fetched water from the pool and sprinkled it over the floor of the bower to lay down the dust ; and drops of water thus dribbled down over the head of the emblem from the tips of his fingers. Suddenly there fell down a shaft from his quiver on the ground, and the fowler crawled on his all fours to lift it up, when unknowingly he touched the emblem with his chest. Thus he touched and bathed and worshipped a phallic emblem on the night of the Vratam, which he passed in a vigil, though for quite a different purpose.

The fowler returned home on the following morning and took his meal with his wife and children. So years came and years went away, and the fowler died a natural death at the end of his appointed days, when the emissaries of Death came to take his unclean spirit in fetters to the mansion of their lord. But lo, my own warders sprang upon them, and overpowered them in the scuffle that ensued, and finally brought him, a free and unfettered spirit, to my own special region of bliss (S'iva-loka) in the company of that faithful dog which watched by him on the night of the chase in the bower."

The votary shall practise self-control on the day of the thirteenth phase of the moon's wane, and worship the god Rudra by praying as follows :—" Next night, I will keep a vigil in thy honour, O lord, and worship thee and meditate on thy divine self. I undertake to perform a Homa ceremony and give alms to the poor for the glorification of thy honoured name. I will fast on the day of the fourteenth phase of the moon's wane, and break it on the day following for the emancipation of my self. Be thou my help in that, O

thou, the originless, all-pervading deity. The phallic emblem should be bathed with the compositions known as the Panchagavyam and the Panchámritam, and worshipped by reciting the Mantram running as, "Om, obeisance to S'iva." Libations of clarified butter containing rice, Vrihi, sesame seeds and little morsels of the cooked sacrificial porridge should be cast into the fire, after which the closing libation should be cast. The votary shall hear the legend of the Vratam recited by the priest, and worship the god once in each quarter of the night and recite the sacred Mantra till the break of dawn, when he shall bid farewell to the deity by asking his pardon as follows :—"I have safely and peacefully fulfilled this vow by thy grace, O thou the lord of the three worlds. Most humbly do I dedicate the merit of these performances to thy self. I supplicate thy grace, O lord, I have invoked thee on the occasion of my Vratam, now I beseech thee, O lord, to go back to thy mansion from whence thou hast come. Thy very presence has absolved me of all sins. Graciously accept my humble offerings, O thou the god of the gods, who art the origin, stay and goal of all created beings, and kind and compassionate to all."

Thus the Vratam should be practised for twelve consecutive years, the reward of which is fame, opulence, kingdom and progeny in this life and residence in the region of S'iva after death. The Vratam may be practised as well on the same night in each month of the year, and should be closed by feasting a dozen hermits and by illuminating the temple of the deity, by which a perpetual residence in heaven may be ensured.

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CHAPTER CXXV.

SAID THE DIVINE GRAND FATHER :—The king Mandhata managed to be the undisputed lord of the three worlds by

by practising the Ekādas'i Vratam of yore. Hence one shall fast both on the eleventh days of the light and dark fortnights. The queen Gāndhari fasted on the day of the tenth phase of the moon, and lost her hundred sons in consequence. Hence one shall not fast on the eleventh day of the fortnight. Even in spite of the dictum that the god Hari presides over the day when the moon is both in her tenth, and eleventh, phases, one should fast on the day of the twelfth phase of the moon, and break it on the day following. One shall fast on the day marked even by a Kalā of Ekdāashi, or on the day when the moon is successively in her eleventh, twelfth, and thirteenth, phases. The king Rukmāngada used to keep vigils on the nights of the two Ekādas'is and hear the Purānas recited to him by the holy sages, in consequence whereof he was liberated from the trammels of life and ascended to heaven after death.

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CHAPTER CXVI.

BRAHMA said :—Now I shall describe a mode of worship which entitles the votary to the highest beatitude, as well as to the pleasures of this life and to the joy of self-emancipation. The votary shall psychically locate the mystic Mandalam (a transcendental figure) in the mystic nerve phlexus in his heart and mentally worship the deities Gangā, Jamunā, Mahānadi, Dhāta, and Vidhāta at its different approaches. The deities, such as, S'rī, Danda, Prachanda and Vāstu-Purusha, should be likewise worshipped at its exterior lives, while the mystic tortoise (symbol of universal evolution and involution,) the universal receptacle and eternity should be worshipped at its centre.

After that, the attributes, location, virtue, knowledge, non-attachment, splendour, impiety, non-knowledge, bondage, and the pollens, stems, and bulb of the mystic lotus lily should be worshipped. After that, the petals and stamens of that mystic flower, as well as the qualities of illumination, action, and nescience, the solar world, the lunar world, the region of fire, and the divine energies such as, Vimalā, etc., should be worshipped in that psychic diagram over that mystic nerve plexus of the heart. Similarly, the deities Durga, Ganes'a, Sarasvati and Kshetrapāla, should be worshipped at the four cardinal points of the Mand'alam. After that, the pedestal and the embodied image of the God should be worshipped followed by a similar puja of Vāsudeva, Valabhadra, and the God of Love. After that, Aniruddha and Nārāyana with his weapons and conch-shell should be worshipped, and the votary should practise the rite of Shad'ānganyāsa (psychic attraction and localisation of certain universal categories and attributes in the different parts of the human organism) in the usual orthodox way. Then having worshipped the deities, beauty, growth and Garud'a, he should worship the guardian deities of the different quarters of the heaven and the god Brahmā, above, and the god Ananta, below. After that, the god Vis'vaksena should be worshipped at the north-east angle of the Mand'alam.

He, who can thus worship the god even for a single time in his life, is freed from the chains of successive re-births. The Pund'arika and Gadādhara manifestations of the deity should be as well meditated upon in connection with the present form of worship.

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CHAPTER CXXVII.

BRAHMA said:—The renowned Bhimasena of yore fasted on the day of the eleventh phase of the moon's increase (Ekādas'i) marked by the Asterism Hastā, in the month of Māgha; and behold, he was instantly exonerated from his obligations to the Pitrīs in consequence. Accordingly the Vratam is called Bhaimi Ekādas'i. This Bhaimi Dvādas'i is renowned for the fact of its increasing the piety of men. He, who observes a fast on this Ekādas'i and breaks it on the following day, acquires merit in the eyes of heaven. One should fast on that Ekādas'i in the month of Māgha even if it be not marked by the above-named asterism, and even by so-doing one would be freed from the sins of a Brāhmaṇa-slaughter. This Ekādas'i Vratam destroys all sins as surely as a bad son brings ruin on his family, a false wife brings death and disgrace to her husband; a false minister brings confusion to his king, and a pious act dispels the gloom of iniquity. As knowledge dispels nescience, as purity removes the impurity of the heart, as truth conquers untruth; and reverence, irreverence; so this Vratam annihilates all kinds of sin. As surely as cold removes heat, as profligacy destroys a stored up treasure, as bragging of it destroys the merit of a gift, as worldliness destroys penance, the Ekādas'i Vratam destroys all sin. As surely as a son is ruined without good education, cattle are destroyed by straying far from the folds, as a peaceful temperament is ruffled by anger, and as expenditures without income destroy one's wealth, so the Ekādas'i Vratam destroys all kinds of sin. As surely as a motive destroys the merit of an act, as knowledge destroys nescience, this Vratam destroys all kinds of sin. The sin, which is attached to the acts of Brāhmaṇa-slaughter, wine-drinking, gold-stealing and defiling the bed of a preceptor, when

simultaneously done, are absolved by performing the Ekādas'i Vratam in its true spirit. The dreadful astral combination, known as the Tripushkara Yoga, can annihilate the progeny and relations of the man, who dies under its influence, but cannot destroy his sins, which may be expiated by performing the Ekādas'i Vratam.

Neither the holy shrines of Kuru-Kshetra, Prabhāsa and Naimisha, nor the sacred rivers, the Ganges, the Yamunā, the Kālīndī and the Sarasvati, can rank equal in merit with the Ekādas'i Vratam. Neither the practice of charity and philanthropy, nor meditation and burnt offerings can vie with the Vratam under discussion, in respect of merit and sanctity. The merit of an Ekadas'i Vratam weighed in balance with that of making a gift of the whole world, immensely outweighs the latter. This Bhaimi Ekādas'i is by far the most sacred of all the other sacred Ekādas'is in the year.

A golden image of the Varāha manifestation of the god should be worshipped inside a copper vessel placed on the top of the sacrificial pitcher. The image should be covered with a clean sheet of white linen, and worshipped with the offerings of lighted lamps of gold, and a variety of costly viands. The lower extremities of the image should be worshipped by reciting the Mantram, "Om, obeisance to Varahā;" its lips, by reciting the one which reads as "Om, obeisance to Krodhākṛiti;" its navel, by reciting the Mantram, "Om, obeisance to the deep-voiced one;" its chest, by reading the Mantram, "Om, obeisance to S'rivatsadhāri;" its arms, by reciting the Mantram, "Om, obeisance to the thousand-headed one;" its neck, by reciting the Mantram, "Om, obeisance to the lord of all;" its face, by reciting the Mantram, "Om, obeisance to the soul of the universe;" its fore-headed, by reciting the Mantram, "Om, obeisance to the Universal Master," and its hair, by reciting the Mantram, which reads as, "Om, beisance to the hundred-moathed deity."

Having thus duly worshipped the god, the votary should pass the night in a holy vigil, and hear the glorious exploits of his Varāha manifestation on earth from the Puranam, which deals with them. Gifts should be made to the beggars and the Brāhmaṇas, the next morning; and wearing apparels containing bits of gold should be given to the Brāhmaṇas in special. After that, the votary should break his fast and take only a few morsels of food instead of eating too much. He, who practises the Vratam in the afore-said manner, suffers not the pangs of re-births, and is exonerated from the three-fold obligations which a man incurs at his birth. The performance of the Vratam grants the merit of performing all other vows, and makes the performer, the happy possessor of all his wished-for objects.

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CHAPTER CXXVIII.

BRAHMA said :—O Vyāsa, hear me discourse on the mode of performing a variety of Vratas, which can win the good graces of the god Hari, who blesses the performer with all his cherished boons in return. A Vratam signifies an act of living in conformity with the rules of conduct and self-control, as laid down in the S'astras. The Vratam is but another name for penance (Tapasyā). AVrati (performer of a Vratram) is under the obligation of observing specific rules of conduct and self-control. He should bathe, thrice every day, during the entire term of the Vratam, and sleep on the bare ground, contented, and controlled in his mind and senses, and renouncing all talk with women, S'udras, and degraded persons. He should make burnt offerings of the five sacred articles, as his circumstances

would admit of. A Vrati wishing to acquire the full merit of his vow, should practise the above-named austerities, and undergo double the hardship, in the event of his wearing long hair during the entire term of the Vratam. He should not take any thing out of a bowl of Indian bellmetal, nor consume any potherbs, nor take honey, grain, and Koradushaka, nor chew any betel leaf on the day of breaking his fast, not take his meals in another's house on the occasion. A fast is vitiated by using flowers, perfumes, unguents, collyrium, a tooth brush, a new cloth, or an article of ornament. A Vrati should wash his mouth with the Panchagavyam in the morning before breaking his fast. The merit of a fast is destroyed by gambling, by indulging in day-sleep or in sexual intercourse, and by constantly drinking water on the day of its breaking. Forbearance, truthfulness, clemency, charity, cleanliness of body and mind, and subjugation of the senses, divine worship and Homa celebration are the ten cardinal virtues, which should be practised in connection with the performance of every Vratam. A meal after a whole day's fast and taken after the rising of the evening star is technically called a night-meal (Nakta Bhojanam), which must not be interpreted to simply mean a meal in the night. Take of a Pala weight (eight tolás) of cow's urine, a half thumbful of cowdung, seven Pala weights of milk, three Pala weights of curd, one Pala of clarified butter, and one Pala of the washings of Kus'a grass and mix together. The resulting compound is called be the Pancha-gavyam. A person about to practise the Brahmakrichchha-Vratam should take Pancha-gavyam after purifying its component cow's urine by reciting the Gāyatri Mantram ; cowdung, by reciting the Gandha Dvāra, etc., Mantram ; curd, by reciting the Dadhi-kravya, etc., Mantram ; milk, by reciting the Apyayasya, etc., Mantram ; clarified butter, by reciting the Tejoshi, etc., Mantram ; and the washings of the Kus'a grass, by reciting the Devasya, etc., Mantram.

Celebrations of such religious ceremonies as, Agnyādhānam (*lit.*, first kindling of the sacrificial fire), installation of a divine image, a religious sacrifice, Vedavrata, rite of tonsure, investiture with the sacred thread, Vrishotsarga (the rite of the setting free of a sacrificial bull), as well as acts of charities and penances should not be made in a month, which contains two new moons (Malamāsha).

A Sāvana month consists of thirty days counted from one new moon to another. A Saura (solar) month is computed from the passing of the sun from one zodiacal sign to another. The time taken by the twenty-seven asterisms (lunar mansions) to make one complete revolution round the earth, is counted as an astral (Nākshatra) month, which consists of twenty-seven days. The Saura mode of computation should be adapted in respect of celebrating marriages; and the Sāvana style, in respect of celebrating religious sacrifices. The second and the third, the fourth and the fifth, the sixth and the seventh, the eighth and the ninth, the tenth and the eleventh, the twelfth and the thirteenth, the fourteenth and the fifteenth phases of the moon's wane or increase are called Yugmādara to each other. A Tithi Vratam performed on a day when that Tithi (lunar phase) meets its Yugmādara, is doubly meritorious. A female vowist menstruating after taking the vow is not disqualified from practising it to term in consequence. The Vratas may be practised through a proxy, but penances must be personally performed. A vow broken through anger, greed, or incontinence, should be atoned for by a three days' fast and a clean shave of the head. The performance of a Vratam may be delegated to one's son in case of one's ill health. A Brāhmaṇa, swooning away in course of a Vratam, should be enlivened with milk, and cold applications.

CHAPTER CXXIX.

BRAHMA said :—Now I shall describe the mode of practising the Vratas, which should be performed on the days of the first phase of the moon, etc. A votary should take a single meal on the day of the first phase of the moon, and make the gift of a cow of the Kapila species, the next morning. The Vratam is called S'ikhi Vratam, the merit of which leads the performer to the region of the Fire-God, after death. The Vratam should be commenced from the month of Chaitra, and the God Brahmā should be worshipped with offerings of perfumes, flowers, and flower-garlands. The worship should be closed with a rite of Homa, and the votary should think himself as to have been already possessed of the good he covets in life. A person seeking personal beauty in his next re-birth, should worship the god with the offerings of flower-garlands, etc., on the day of the sixth phase of the moon's increase in the mouth of Kārtika, and thenceforth on the same day, each month, for a year. The S'ridhara manifestation of Vishnu should be worshipped in the company of his consort Lakshmi, on the day of the third phase of the moon's wane in the month of S'ravana. Beds, bedsteads, and fruits, etc., should be gifted to the Brāhmaṇas at the close of the worship, which should be conducted by reciting the Mantras, which respectively run as, "Om, obeisance to S'ridhara;" and "Om, obeisance to S'ri." The God S'iva and his consort Umā should be as well worshipped on the third day of the fortnight in the month of Chaitra. Offerings of viands and Madanaka should be made to the deities. The Vratam, which should be commenced from the month of Chaitra, should be practised, for a year for the fruition of the end for which it is undertaken. The God S'iva has given this injunction to his divine consort. A Vrati should formally

abjure the use of salt in his meals, on the day of the third phase of the moon in the month of Phâlguna, and refrain from using any, for a year. The Vratam should be closed by making gifts of beds and furnished dwelling houses to the Brâhmañâs. A married couple belonging to the same social order should be sumptuously feasted on the occasion as the prototype of the divine man and wife, and addressed as, "Be thou propitiated, O thou the consort of the god of becoming, etc." He, who performs the Vratam as above described, is translated to the region of Gauri after a prosperous career on earth. The different manifestations of energy such as, Gauri, Kâli, Umâ, Bhadrâ, Durgâ, Kânti, Sarasvati, Mangalâ, Vaishnavi, Lakshmi, S'ivâ and Nârâyani, should be successively worshipped on the day of the third lunar phase, each month, whereby the performer would never know the pangs of separation and bereavement. The Vrati should fast on the day of the fourth phase of the moon's increase in the month of Mâgha, and give measures of sesame seeds to the Brâhmañas, taking nothing but sesame water that day. The Vratam should be performed on the same day, each month, for a period of two years, the reward of its performance being a peaceful and undisturbed life on earth. "Gah Svâha" is the principal Mantram, which should be used in the worship, and the rites of Shadanganyâsa, etc., should be duly performed. The Gâyatri Mantram sacred to the god of this worship (Ganapati) reads as follows, "Om, let us know the long-eared deity; let us meditate upon the Self of the god with protruded lips, may the tusked-one lead us to do the same." Burnt offerings of sesame seeds should be made to the god, and his divine cohorts should be likewise worshipped as follows :—"Obeisance to Gana, obeisance to Ganapati, obeisance to Kushmând'aka, obeisance to Amoghôlka, obeisance to Ekadanta, obeisance to Tripurântaka-rupi." After that, S'yamadanta, Vikarâlasya, A'haves'a, and Padma-daanabtra, should be worshipped. After that, the votary should

laugh, and clap his hands and dance round the divine image for the propitiation of the god. The reward of thus worshipping the god, for a year, on the day of the fourth phase of the moon's increase, each month, is erudition, opulence, fame, longevity and a large progeny. The God Gana should be worshipped on a Monday marked by the fourth phase of the moon's increase, and rites of Japa and Homa should be duly performed thereafter, the reward of the performance being an immunity from the calamities of the world, and a glorious residence in heaven after death. By worshipping the god Vignes'vara on the day of the fourth phase of the moon's increase with offerings of sugar, *laddukas* and other articles of confectionary, a man becomes the happy possessor of all earthly good things in life. By worshipping the god with the offerings of Damanaka flowers, the votary is blest with the pleasures of fatherhood. The God Gana may be worshipped under the auspices of the fourth phase of the moon in any month of the year by reciting the Mantra which reads as, "Om, obeisance to Ganapati." The Mantra specifically sacred to the deity, should be as well recited on the occasion; and libations of clarified butter, cast into the fire, the reward of the performance being an immunity from all earthly calamities and the enjoyment of all good things, which this life can possibly offer. The man, who worships the image of the God Vinayaka and addresses him in any of the following names, *viz.*, the worshipped one of the gods, the one-tusked deity, the god with the protruded lips, the three-eyed or the three-mouthed one, the blue-necked celestial, the large-bellied god, the dreadful one, the lord (succourer) of distress, the dusk-coloured deity, the young moon Vinayaka, the lord of the Ganges and the elephant-faced one, attains to an elevated status after death, and becomes entitled to the privileges of heaven in the capacity of a liberated Self. The intelligent votary, who worships the true import of any or all of the abovesaid epithets, witnesses the realisation of all his heartfelt objects.

The divine serpents Vāsuki, Tahshaka, Kāliya, Manibhadraka, Airāvata, Dhritarāshtra, Karkataka, and Dhananjaya, should be bathed with clarified butter, etc., in either of the blessed month's of Shrāvana, Bhādra, A's'wina or Kārtika and under the auspices of the fifth phase of the moon's increase. The serpents named Ananta, Vāsuki, S'ankha, Padma, Kamvala, Karkotaka, Shankhaka, Kāliya, Takshaka, and Pingala, should be worshipped in each month of the year. A votary by worshipping these eight celestial serpents in the light fortnight of Bhādra, is liberated from the trammels of rebirth. The pictures of these celestial serpents should be drawn on each side of the door of the house under the auspices of the fifth phase of the moon's increase in the month of Bhādra, and the household should invoke and worship the divine snakes by name, in each of them. Milk and clarified butter should be offered to the images of snakes on the occasion, inasmuch as it would ward off the danger of snake bites in the household. The Vratam is called Dashtoddhāra (prophylaxis against snake bites) Panchami.

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CHAPTER CXXX.

BRAHMA said :—Similarly, the god Kārtikeya should be worshipped under the auspices of the sixth phase of the moon's increase in the month of Bhādra. Acts of ceremonial ablution, etc., performed on that day, bear immortal fruits. The votary should break his fast the next morning, after having worshipped the Sun-God and sumptuously feasted the Brāhmaṇas. The Mantra to be recited in connection with the solar worship on the occasion, reads as follows :—“ Om,

O Sun, O thou the first and permanent light-meteor, that illumineth the vast expanse of heaven, the parent of all life on earth and emblem of eternal life, beast thou my friend and guide in the universe. Humbly do I lay myself prostrate before thy godly presence." The votary should break his fast thereafter on the day of the eighth phase of the moon's increase, and eat nothing but pepper that day. The Vratam is called Maricha Saptami, the reward of its performance being the attainment of all objects in life.

The votary having bathed and lived as an anchorite on the day of the seventh phase of the moon's increase in the month of Bhādra, should worship the Sun-God and make gifts of fruits to the Brāhmaṇas. His food that day should consist of nothing but Matulungas or cocoanuts. The fruits should be gifted to the Brāhmaṇas on the occasion by reciting the Mantra, "Be pleased, O Sun-God." The Vratam is called Phala-Saptami. It makes its performer the happy possessor of all good things he covets in life. The votary having worshipped the Sun-God under the auspices of the seventh phase of the moon's increase in Bhādra, should make offerings of sweet porridge (Pāyasa) to the god, and feast the Brāhmaṇas with that article of food. He should take nothing but milk on the day of the Vratam, and pay money remunerations to the Brāhmaṇas, who have been feasted on the occasion with food, drink, lambatives, etc., which should be foregone by the votary himself. The Vratam is called Anodana-Saptami, which brings wealth, progeny and creature comforts to its performer. A person wishing victory in life should take nothing but air on the occasion of the Vijava-Saptami, whereas a person with the realisation of any definite object in his heart, should live on Arka leaves on the day. The performance of the Vratam is rewarded with the fulfilment of all desires of the votary, who is enjoined to refrain from using all kinds of cereals, honey-cakes, utensils made of stone, or of Indian bell-metal, unguents, oils, meat, etc. Moreover

he should foreswear his cup and the bed of his wife on the day of the Vratam, which enables its performer to witness the realisation of all his desires.

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CHAPTER CXXXI.

BRAHMA said :—O Brähman, the deities S'iva, Gauri, Ganesha, and Durvā should be worshipped with offerings of fruits and flowers under the auspices of the eighth phase of the moon's increase in the month of Bhādra. Offerings consisting of fruits and Vrihi seeds, should be made to the deities S'ivā and S'ambhu. The presiding deity of the eighth phase of the moon, should be invoked as follows :—"O thou, the eighth phase of the moon, who art begotten of the divine ambrosia and whom this bunch of grass represents in its primeval verdure and spreading roots (the symbols of perpetual life), dost thou enable me to realise all my desires." The performance of the Vrata under discussion is rewarded with the fruition of one's all desires. By performing this Vrata and foregoing all cooked food during the day, a man is exonerated from the sin of killing a Brähmana.

ROHINI-ASHTAMI VRATAM :—The God Hari should be worshipped, at mid-night, on the day of the eighth phase of the moon's wane in the month of Bhādra. The Vratam, which consists in worshipping the deity, should be performed on the aforesaid day marked by the asterism Rohini, and even if the moon continues in her seventh phase for a few hours, that day. The performance of the Vratam absolves its performer from the sins of his three previous re-births. The ary should worship the gods *Ishtalinga*, and break his

fast after the moon has entered her next phase and mansion. The rite of ablution should be done unto the god by reciting the Mantra, "Obeisance to Yoga, to the lord of Yoga, to the god of Yoga, and to Govinda," (the stay of the universe).

The Mantra, which should be recited during the worship, runs as, "Obeisance to sacrifice, to the lord and god of sacrifice, and to the one begotten of the merit of celebrating a religious sacrifice." The god should be laid down in bed by reciting the Mantra, "Obeisance to the lord and god whose embodiment the universe is, and who is the main-stay of the universe." The Moon-God with his consort Rohini should be worshipped on the sacrificial sand-cushion, and the deity should be addressed, on the occasion as, "O thou, the universal spirit, that is in all, and runs through all, and determines all becoming and is the support of all." An Argha offering composed of fruits, flowers, sandalpaste, and water should be kept in a conchshell, and the votary should offer the same, on bent knees, to the Moon-God by reciting the Mantra, which runs as follows :—"Accept this offering, with thy consort Rohini, O Moon, who came out of the primordial ocean of water and sprang from the eyes of Atri. Similar Argha offerings consisting of fruits should be separately made to S'ri, Vāsudeva, Nanda, Vala and Yashodā. The god should be addressed as follows :—"I make obeisance to the eternal spirit that shines in the sun. I bow down to the great Vāsudeva, the greatest self-conscious individuality, and who, though grand yet beyond all comprehension, had born as a dwarf on earth. Salutation unto the god Madhava (*i.e.*, the husband of beauty), who killed the demon Madhu, and who is also called Hrishikes'a, and whose abode is in the heart of faith that doubts not. Obeisance to the lotus-eyed one, to the great boar and Nrisinha manifestations, the slayers of demons. Salutations unto Dāmodara, Kes'ava, Padmanābha and to the one on the pinnacle of whose car sits the mighty

Garuda. I make obeisance to Govinda, the seed of the universe, the supreme cause of all creation, continuance and dissolution. Salutation unto the eternal spirit, which the eye seeth not and which is absolute and irresistible and suffers no decay. I bow down to Vishnu, the supreme lord of the three regions, who is without end or origin. I make obeisance to Nārāyana, the four-armed one, who is clad in a gold-coloured garment and wields a mace, discus, and a conchshell in his hands. Salutation unto S'ridhara, S'ripati, and Hari, on whose spacious breast there are curls of hair and on which hangs a garland of wild flowers. I make obeisance to him whom Vasudeva begot on his wife Devaki for the safety of the earth and Brāhmaṇas."

After having addressed the god as above, the votary should pray as follows :—" Take me across this ocean of existence, O Hari, absolve my sins, and succour me from the sea of grief and misery. He, who utters your name even once in life, he who calls Vishnu, the all-pervading one, even for a single moment, is rescued, howsoever great a sinner he may be. Deeper and deeper do I plunge in the ocean of misery and nescience. O lift me, lift me up, O lord ! who else will run to my rescue ! Salutation unto the self-origined Vāsudeva, to Krishna and to Govinda, who sees the good of the Brāhmaṇas and the universe. May the divine light fall on my soul, may I find bliss in this life, may my fame, wealth and possessions increase."

CHAPTER CXXIII.

BRAHMA said :—One should perform a Vratam, on the day of the eighth phase of the moon, and break his fast on the night of the vow. He, who continually practises the Vrata for a year, and closes it by making the gift of a cow to a Brâhmaṇa, is elevated to the status of an Indra, after death. The Vratam is called *Sadgati Vratam*. The same Vratam practised on the day of the eighth phase of the moon's increase in the month of Pausha, is called the *Maha Rudra Vratam*. Such a Vratam practised in my honour is ten thousand times more meritorious than the one practised for an ordinary end. The Vratam should be specially performed if the proper day of its celebration happens to fall on a Wednesday, inasmuch as its performance would ensure endless prosperity to the votary. A seeker after self-emancipation should take nothing but eight pinchfuls of crooked rice on the occasion, and live as devout and pure as possible. !

By taking Kalamvîcâ treated with acid and enshrouded with the blades of Kusha grass, on the occasion, a man is sure to acquire all wished-for objects. The god Mercury should be worshipped in a pool with the five kinds of offerings, and a *Karkari* (a kind of small water pot) full of rice, should be given to a Brâhmaṇa by way of Dakshinâ. The god should be contemplated as armed with a bow and an arrow, shining with the greenish golden hue of his complexion, and worshipped on the petals of the mystic Mandalam by reciting the “Vang. etc.,” Vijam. The votary should then hear the legends of the Vratam recited by a Brâhmaṇa, which is as follows :—“Once upon a time there lived in the city of Pataliputra a good Brâhmaṇa whose name was Vira. Vira had a wife named Rambhâ, a daughter named Vijaya, a son named

Kaushika, and a bullock named Dhanapāla. One hot day in summer, Kaushika, oppressed with the scorching heat of the sun, took the bullock to the Ganges to give him a much-needed ablution. While he was himself bathing, several cowboys came and decamped with the bullock before he could raise the necessary alarm. Kaushika came out of the river and began to wander in the forest in grief and despair. It so happened that his sister Vijaya came to fetch water from the Ganges at the time and saw her brother in that sad predicament. So she joined him in the wood and went on rambling in quest of the bullock. Thirsty and worn out with the fatigues of the day, Kaushika went down to a pool of water to fetch some dark lotus stems for his sister, when, behold, there appeared to him on the green grassy bank of that limpid pool a bevy of celestial nymphs engaged in practising the Vudāshṭami Vratam. Kaushika, hungry and exhausted asked them for food. The nymphs in their turn directed him to first practise the Vratam. Kaushika called his sister and did as directed. Kaushika and Vijaya practised the Vratam, he with the object of recovering his lost bullock, and she with the motive of securing a suitable husband for herself. They took their meals out of two mango leaves as served out to them by the nymphs; and the nymphs vanished after their repast. Kaushika recovered his lost bullock through the merit of performing the Vratam. The thieves voluntarily restored the same to him in the morning, and Kaushika and his sister went home with their boons.

"Now the good Brahmana Vira had past an anxious and sleepless night, and he was glad when his son and daughter saluted him in the morning. Now Vira was anxious to secure a suitable husband for his daughter as she had attained a marriageable age. There were idle speculations for many long days of suspense and domestic quarrel. At last Vijaya, the daughter, disgusted with the peremptory way in which her father wished to dispose her off, broke her

silence and said "I shall be wedded to the God of Death." Now Death was the bridegroom she had chosen for herself, and the merit of the Vratam had entitled her to have the husband of her choice. So the Lord of Death appeared to Vira and sued for the hand of his daughter. Irrevocable is the decree of heaven, and the gods brook no equivocation of terms. So there could be no refusal, and the marriage of fair Vijayā with the Lord of Death was contracted with the seal of fate. Vira and his wife Rambhā were translated to heaven, and the son Kaushika was rewarded with a kingdom at Ayodhyā. Kaushika celebrated the marriage of his sister in a style quite in keeping with his new dignity, and the Lord of Death took away his bride to his mansion in the nether world. After his installation as the Queen of Yama (the God of Death), Vijayā was suddenly roused up, one day, from her reverie by the agonised cries of her own mother. She saw her spirit, chained and fallen from heaven, and about to be consigned to the pangs of hell. Vijayā performed this Vratam for the liberation of her mother's spirit and asked it to do the same after it had been liberated. The mother again ascended to heaven through the merit of performing this Vratam, and lived there happy in the company of her husband.

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CHAPTER CXXXIII.

BRAHMA said:—He, who eats eight buds of As'oka flowers on the eighth day of the moon's increase in the month of Chaitra marked by the asterism Punarvasu, suffers no bereavement in life. The Mantra, which should be recited on the occasion, is as follows:—"I bereaved and miserable, eat thee, O As'oka, who art a favourite with the God Hara.

Doest thou make me griefless' in life. Thus the process of performing As'okashtami is described."

BRAHMA said :—The ninth day of the moon's increase, marked by the asterism Uttarāshāda, is called Mahānavami. A gūṭ or a ceremonial ablution made under the auspices of this astral combination bears immortal fruits. The Goddess Durgā worshipped on that day grants infinite piety to her votary. The Gods Sāṅkara and others worshipped her on that day and acquired infinite piety. A king wishing victory over his royal adversaries, should practise an Ajāchita Vratam from the previous sixth day of the moon's increase, and close it on the abovesaid day with rites of Japa and Homa, and by feasting the unmarried virgins. The worship should be conducted by reciting the "Durgā, Durgā, Rakshini Svāhā" (Oh, Durgā, Durgā, obeisance to Durgā, the protectress) Mantra. The rites of Hridinyāśa etc., should be performed by appending the terms "Namah, Svaha, Vasat, Hum, Voushat and Fat" to the principal Vija-Mantra. The Puja should be concluded by performing the "Angushtha-Kanishtha Nyāsa." A new wooden temple should be constructed, and a golden or silver image of the Goddess Durgā should be worshipped therein, on the eighth day of the moon's increase. As an alternative, the Goddess should be invoked and worshipped at the head of a spear, or at a sword-blade, or in a book, picture or a mystic diagram. The Goddess should be contemplated as respectively holding a human skull, a dagger, a bell, a mirror, a Tarjani, a bow, a banner, a small drum, and a noose in her left hands, and a spear, a club, a trident, a thunderbolt, a sword, a mace, an arrow, a discus and a rod in her right. The goddess should be worshipped fully equipped as described before. The different manifestations of the Goddess, such as, Ugrachandā, Prachandā, Chandogrā, Chandāvati, Chandarupā and Atichandikā should be as well worshipped on the occasion. Of these Ugrachandā is coloured like yellow pigment. Prachandā is coloured like saffron dawn; Chandogrā is sable; Chanda-nāyikā is blue;

Chandarupā, yellow ; and **Atichandikā**, grey. Each of these divinities should be contemplated as standing sidewise on a lion, with her left leg elevated and thrust out. A furious centaur (half man, half buffalo) should be contemplated as charging the deity, who has got a sword in one hand and has caught hold of the hair of the centaur in the other. The Mantra, which consists of ten letters (**Dashākshari**) and is sacred to the Goddess, should be mentally recited by the votary ; after which the trident of the Goddess should be worshipped. The votary should observe a fast on the eighth day of the moon's increase after having worshipped the Goddess in an image, or in a divine sandal, or in water. A bull buffalo, five years old, should be sacrificed at the close of the night, and the blood of the offering should be offered by duly reciting the "Kali, Kali" Mantra. The blood should be dedicated to **Putanā** in the south-west ; to the sin demoness in the north-west ; to **Chandikā**, in the north-east and to **Vidarikā**, in the south-east ; quarter of the heaven.

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CHAPTER CXXXIV.

BRAHMA said :—Now I shall recite the **Mahā-Kaushika** Mantra, which ranks foremost in respect of merit. [Here follows a recitation of the **Mahā-Kaushika** Mantra.]

An animal consecrated with the **Mahā-Kaushika** Mantra should be sacrificed at the south-west angle of the sacrificial ground, and the rite of ceremonial ablution should be done unto the king in front of the sacrificial offering. The king should cut with one blow of his sword a rice-paste image of his adversary, bits of which should be dedicated to **Skanda** and **Vishikha**. The **Mātrikās** should be worshipped in the night by

reciting the Mantra, which runs as, "Obeisance to Brāhmaṇī, Maheshi, Kaumāri, Vaishnavi, Varāhi, Māhendri, Chāmunda, Chandikā, Jayanti, Mangalā, Kāli, Bhadrakāli, Kapālini, Durgā, S'ivā, Kāshamā, Dhātṛi, Svāhā, and Svadhā." The image of the Goddess should be bathed with milk, and virgins, maidens, Brāhmaṇas and Chandālas should be sumptuously feasted and propitiated with money gifts. By worshipping the Goddess with the offerings of banners, poles, cars, cloths, etc., under the auspices of the Mahā-Navami, a votary can win kingdoms and victories in war.

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CHAPTER CXXXV.

BRAHMA said:—A votary having fasted on the day of the ninth phase of the moon's increase in the month of A'svin, should worship the Goddess and the Brāhmaṇas, and mentally recite, a hundred thousand times, the Mantra which is held as principally sacred to her. This Vratam is called Vira Navami.

BRAHMA said:—By worshipping the goddess with the offerings of Damanaka twigs on the day of the ninth phase of the moon's increase in the month of Chaitra, a man acquires enough merit to be above all desires, sufferings, and defeats in life. Such a man bears a kind of charmed life against sword cuts, etc., and is immune from the horrors of violent or premature death. This Vratam is called Damanaka Navami.

BRAHMA said:—A votary should worship the Goddess Durgā on the day of the tenth phase of the moon's increase in the month of A'svin. The Vratam thus undertaken should be practised for a year under the auspices of the same lunar phase, each month. It should be concluded by making a gift,

of ten cows and the golden images of the presiding Deities of the quarters of heaven to the Brâhmaṇas. The merit of the performance entitles its practiser of the suzerainty of the universe. This Vratam is called Dîgdaś'ami.

BRAHMA said :—For worshipping the Rishis on the day of the eleventh phase of the moon with various kinds of offerings, a man is rewarded with wealth, beauty and progeny, and is glorified in the region of the celestial saints. The Rishis such as, Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu, Prachetâ, Vas'ishta, Bhrigu and Nârada should be worshipped in the month of Chaitra with garlands of Damana-ka flowers. I have finished describing the Ashokâśhtami, Vira-Navami, Damana-ka-Navami, and Dîgdaś'ami Vratas.

—:o:—

CHAPTER CXXXVI.

BRAHMA said :—I shall now deal with the mode of performing S'ravâñ-Dvâdas'i Vratam, a practice whereof grants enjoyment and salvation to the person who practises it. The day of the eleventh or twelfth phase of the moon's increase, marked by the asterism S'ravâñ is called Vijayâ. A Puja done unto the God Hari on that day bears immortal fruit. A night meal, or a single meal in the day time, or a meal voluntarily offered to the votary without any solicitation on his part and taken by him on the occasion, does not vitiate the vow of Dvâdas'i Vratam. He should refrain from using any utensil of bell-metal, honey, lentil and collyrium, and renounce all false talk, greed, physical exercise and sexual intercourse.

The day of the twelfth phase of the moon's increase in the month of Bhâdra marked by the asterism S'ravâñ,

is called Mahatī Dvādas'i. A fast observed under the auspices of this astral combination, bears immortal fruits. Great is the merit of a ceremonial ablution performed at a junction of streams on the occasion, specially if the combination happens to fall on a day when the moon is in opposition with the Mercury. Gems should be immersed in water contained in a pitcher of gold which should be covered with a pair of cloths, and the god Vāmana should be worshipped with offerings of umbrella, shoes, etc. Naividyas consisting of Pāyasam and clarified butter should be offered to the God, and the votary should pass the night in a holy vigil, and make gifts of Modakās and water-pitchers to the Brāhmaṇas. Then having bathed and taken some light refreshments (water according to others,) on the day following, he should again worship the Dwarf Manifestation of the God, and address him as follows :—

"Salutation unto Govinda, who is the presiding Deity of the asterism S'ravānā, and who is also called the Mercury. Expiate my sins, O lord, and bless me with all the pleasures and comforts of this life. Be pleased with me, O thou the God of the gods." The Vratam may be as well performed on the bank of a river.

—:O.—

CHAPTER CXXXVII.

BRAHMA said ;—The god (S'iva) should be worshipped with the offerings of Damanaka leaves, etc., on the day of the thirteenth phase of the moon's increase, which is held sacred to the God of Love. The merit of the Puja would make the votary a favourite with the fair sex, and enable him to live happy and prosperous, free from all pain and bereavement.

Thus the description of the Madana Trayodas'i is finished. By worshipping the God S'iva on the eighth, and the fourteenth, day of the fortnight, each month, for a year, the votary is freed from the chains of necessary re-births. By making the gift of a well-furnished room on the fullmoon night in the month of Kārtika, and by observing a fast for three days previous thereto, the giver is translated to the region of the Sun, after death. Libations of water should be offered to the Pitrīs on the day of the new moon, and on each day by mentioning its name. The votary should fast the whole day and take his meal in the night, whereby he would be entitled to all the pleasures of life. The God Hari should be worshipped on a day in the month of Agrahāyana, marked by the asterism Mrigas'irā, by addressing him as, "O Kes'ava, etc." He should be addressed as Nārāyana and worshipped in the month of Pausha on a day marked by the asterism Pushyā. Similarly, he should be invoked by the epithet Mādhava and worshipped in the month of Māgha on a day marked by the asterism Maghā. He should be invoked by the name of Govinda in the month of Phālguna and worshipped on a day marked by the asterism Purva Phalguni. The name by which he should be invoked on the day of the Puja in the month of Chaitra, which should be under the auspices of the asterism Chitra, is Vishnu. Similarly, "Madhusudana, Tribikrama, Vāmana, S'rīdhara, Hrishikes'a, Padmanābha, and Dāmodara," are the epithets by which he should be invoked and worshipped on the days in the months of Vaishākha, Jaishtha, A'shāda, Shrāvana, Bhādra, A's'vin, and Kārtika, respectively marked by the asterisms Vis'ākhā, Jestha, Purvāshāda, Shravanā, Purva-Bhādrapada, As'vini, and Krittikā. Offerings of Pāyasha, etc., should be made to the God in the months of A'shāda, etc., and the Brāhmaṇas should be sumptuously feasted therewith. Only Brāhmaṇas well versed in the knowledge of Pāncha-Rātra school of philosophy should be invited on the occasion. The Vratam should be practised

for a year, at the close of which the God Vishnu should be worshipped and addressed as follows:—

"O thou who sufferest no decay, O thou who art the supreme Brahmā make infinite the good which I covet in this life. Absolve my soul from all sins which I have wittingly or unwittingly committed, O lord, who can not be measured by any standard of measurement. Grant all my prayers, O thou, the eternal immeasurable stay of the universe, whom decay afflicteth not and who art the foremost of beings." A person seeking beauty, possession, or longevity, should practise the Vratam for seven years in succession. The Gods Kuvera, Agni and As'vis should be worshipped on the first; the Deities S'rī and Yama, on the second; the Goddess Pārvati, on the fifth; the Nāgas, on the sixth; the Sun-God on the seventh; the Mātris, on the eighth; Takshaka, on the ninth; Indra and Kuvera, on the tenth; the holy sages, on the eleventh; the God Hari, on the twelfth; Mahes'vara on the thirteenth; and Brahmā, on the fourteenth day of the fortnight. The Pitrīs should be worshipped on the days of the new and full moon. The day of the thirteenth phase of the moon on which the god Mahes'vara should be worshipped is known as Kāma-Trayodas'i.

CHAPER CXXXVIII.

—:O:—

SAID THE GOD HARI:—Now I shall describe the geneology of the princes of the blood royal, as well the exploits done by each of them. The God Brahmā sprang from the navel of the eternal Vishnu. Daksha, the father of all created beings sprang from the thumb of Brahmā. Daksha begat Aditi, and Aditi was the father of the Sun-God. The Sun-God created

Manu, and **Manu** was the father of **Ikshāku**, **Sharyāti**, **Mriga**, **Dhrishta**, **Prishadhra**, **Narishyanta**, **Nābhaga**, **Dishta**, and **Shashaka**. **Manu**, the son of the Sun God, had a daughter named **Ilā**, who was subsequently known as **Sudyumna**. **Mercury**, the son of the Moon God, had a sexual congress with **Ilā** and begat on her person the three sons named **Rājāh**, **Rudra** and **Puraravā**. In the character of **Sudyumna** **Ilā** had three sons named **Utkala**, **Vinata** and **Gayā**. **Prishadhra**, a son of **Manu**, killed a cow, and so he was degraded to the status of a **S'udra**. After that, the race of the **Kshatriyās** that sprung from **Karusha**, is called **Kárusha**. **Dishta**, a son of **Manu**, had a son named **Nabhāga**, who became a **Vaishya**. **Nabhāga** had a son named **Bhanandana**, and the son of **Bhanandana** was **Vatsapriti**. Subsequently the said **Bhanandana** begat two other sons named **Pānshu** and **Khanitra**, and **Khanitra** had a son named **Kshupa**. **Vinsha** was the son of **Kshupa** and **Vivinsha** was the son of **Vinsha**. **Vivinsha** had another son named **Khaninetra**, and **Khaninetra** had a son named **Vibhuti**. **Vibhuti** begat **Karandhama**, and **Karandhama** begat **Abikshita**. **Abikshita** had a son named **Marutta**, and **Marutta** was the father of **Navishyanta**. **Tamas** begat **Rājvardhana**, **Rājvardhana** begat **Sudhṛiti**, and **Sudhṛiti** begat **Nara**. **Nara** had a son named **Kavela** who was the father of **Dhundhumāna**. **Dhundumāna** begat **Vegavan**, who was the father of **Budha**.

Afterwards **Budha** begat a son named **Trinavindu** and a daughter named **Ailavilā**. The said **Trinavindu** begat on **Alamvushā** a son named **Vishāla**. **Vishāla** had a son named **Hemchandra** who in his turn begat **Chandra**. **Chandra** begat **Dhumrāshva** who begat **Srinjaya**; and **Srinjaya** had a son named **Sahadeva** who was the father of **Krishāshva**. The name of the son of **Krishāshva** was **Somadatta** who begat **Janamejaya**. **Janamejaya** was the father of **Sumantri**. All these princes ruled in the city of **Vishāla**.

Sharyāti had a daughter who was married to the holy **Chayavana**. **Sharyāti** had a son named **Ananta**, and **Ananta**

was the father of Devaka. Afterwards Revata had a son who was called Baivataka and a daughter named Revati. The son begat by Dhrista, the son of Manu, was called Dhárstak; who though born a Kshatriya, took to the life of a Vaishya. Amvarisha was the son of Nabhäga, a son of Manu. Amvarisha begat Virupa, Virupa begat Prishadashva, Prishadashva begat Rathinara, who was firmly devoted to Vásudeva.

Of the three sons of Ikshákshu, the first was named Vikukshi, the second was called Nimi; and the third Dandaka. Vikukshi ate the hare kept for sacrificial purposes and hence he was called the hare-eater (*S'as'ada*). This *S'as'ada* had a son named Puranjaya who begat Kákutstha. Kákutstha had a son named Anenā, and the son of Anenā was named Prithu. Prithu had a son named Vishvaráta who was the father of Ardra. Ardra begat Yuvanás'va who begat S'ravanta. S'ravanta had a son named Vrihadás'va, who was the father of Kuvalayás'va, who had a son called Dridás'va, and who was better known by the epithet of Dhundumára. This Dridás'va had three sons, *viz.*, Chandrás'va, Kapilás'va and Haryás'va. Haryás'va begat Nikumbha. Nikumbha begat Hitáshva who was the father of Pujás'va. Pujás'va had a son named Yuvnás'va. The son of Yuvanás'va was called Mândhátā who had a son named Vindu Mahya. Vindu Mahya had three sons named Muchukunda, Amvarisha and Purukutsa. The aforesaid Vindu Mahya had fifty daughters who became the wives of the holy sage Sauvari. Amvarisha begat Yuvanás'va who begat Harita. The son begotten on Narmadá by Purukutsa was called Trasadasyu. Anaranya was the son of Trasadasyu, and the son of Anaranya was called Haryayas'va. Vasumanah was the son of Haryayas'va and Tridhanvá was the son of Vasumanah. Tridhanvá had a son named Trayárunga who was the father of Satyarata. This Satyarata became famous by the name of Trishanku. The son of Trishanku was named Marish Chandra, who was the father of Rebitás'va. Harita was the son of Rohitás'va.

and Chanchu was the son of Harita. Chanchu begat Vijaya, and Vijaya begat Ruruk, and Ruruk begat Vrika. Vāhu was the son of Vrika and he became a king. Sagara was the son of Vāhu who had sixty thousand sons by his wife Sumati, and a son named Asamanjasa by his wife Keshbini. Anshumana was the son of Asamanjasa, and Dilipa was the son of Anshumana. Bhagiratha was the son of Dilipa, and he brought down the Ganges on earth. S'ruta was the son of Bhagiratha, and the son of S'ruta was named Nābhāga. Nābhāga had a son named Amvarisha who was the father of Sindhudvipa. Ajutāyu was the son of Sindhudvipa, and the son of Ajutāyu was Rituparna. Sarvakāma was the son of Rituparna, and Sudasa was the son of Sarvakāma. The son of Sudasa became famous by the name of Mitrasha. Sudasa begat a son on his wife Damayanti who was called Kalmāshapāda. Kalmāshapāda begat As'vaka, and As'vaka begat Mulaka, and Mulaka begat Das'ārha who was the father of Ailavila. The son of Ailavila was named Vishvasaha, who was the father of Khattānga. Khattānga had a son named Dirghavāhu who was the father of Aja. The son of Aja was Dasharatha who had four sons, *viz.*, Rāma, Bharata, Lakshmana and S'atrughna. All of them became famous in history for prowess and glorious achievements. Kus'a and Lava were the sons of Rāma. Bharat's sons were named Tarksha and Pus'kala. Chitrāngada and Chandraketu were the sons of Lakshmana, while the sons of Shatrughna were named Suvāhu and Surasena. Kus'a had a son named Atithi who was the father of Nishāda. Nala was the son of Nishāda, and Nabhasa was the son of Nala. Pundarika was the son of Nabhasa, and Kshemdhānuvā was the son of Pundarika. Devānika was the son of K-hemadhanvā, and Ahinaka was the son of Devānika. Ahinaka begat Ruru, and Ruru begat Pāripatra, and Pāripatra begat Dala, and Dala begat Chhala. Vuktha was the son of

Chhala and Vajranabha was the son of Vuktha. The son of Vajranābha was Gana who was the father of Ushitas'va who was the father of Vis'vashaha. Hiranyanābha was the son of Vis'vasaha, and Pushpaka was the son of Hiranyanābha. The son of Pushpaka was Dhruvasandhi who was the father of Sudars'ana. Sudars'ana begat Agnivarna who was the father of Padmavarna. Padmavarna begat S'ighra, and S'ighra begat Maru, and Maru begat Pras'ruta who was the father of Udāvasu. Nandivardhana was the son of Udāvasu. Suketu was the son of Nandivardhana. Suketu had a son named Devarāta who was the father of Vrihaduktha. Vrihaduktha had a son named Mahāvirya who was the father of Sudhriti. The son of Sudhriti was Dhristaketu who was the father of Haryayas'va. The son of Haryayas'va was Maru who was the father of Prajindhaka. Pratindhaka begat Kritiratha, and Kritiratha begat Devamidha who was the father of Vivudha. The son of Vivudha was Mahādhriti who was the father of Kritirāta. The son of Kritirāta was Manoromā who was the father of Svarnaromā, whose son was Hrasvaromā, whose son was Siradhvaja who had a daughter named Sitā. Kushadhvaja was the brother of S'iradhvaja who had a son named Bhānumānam. S'atadyumna was the son of Bhānuman and S'učhi was the son of S'atadyumna. S'učhi begat Urja. Urja begat Sanadhvāja whose son was Kuli. The son of Kuli was Ananjana who was the father of Kulajit. The son of Kulajit was Adhinemi who was the father of S'rutiāyu. The son of S'rutiāyu was Supārs'va who was the father of Kshemārī. Kshemārī begat Anenā who was the father of Rāmaratha. Rāmaratha begat Satyaratha; and Satyaratha, Upaguru Upaguru begat Upagupta whose son was Svagata. Svagata had a son named Svanara, who begat Suvarcha, who begat Supārs'va, who begat Sus'ruta. The son of Sus'ruta was Java who was the father of Vijaya. Vijaya begat Rita, and Rita begat Sunaya, and Sunaya begat Vitahavya, who

was the father of Dhriti. The son of Dhriti was Vahullās'va who was the father of Kriti. Two different races sprang from Janaka who were all addicted to Yoga.

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CHAPTER CXXXIX.

HARI said :—I have finished describing the solar race, now bear me narrate the genealogy of princes who were the descendants of the Moon-God. Brahmā, the son of Nārīyana created the holy Atri. From Atri sprang the Moon-God who became the consort of the beatiful Tārā, the favourite wife of Vrihaspati, the preceptor of the celestials. The Moon-God begat on the person of his beloved Tārā a son named Budha, who in his turn begat Puraravā.

The son of Budha begat on the nymph Urvasi six sons who were named S'rūtātmaka, Vis'vāvasu, S'atāyu, A'yū, Dheemān, and Amāvasu. Bhima was the son of Amāvasu, Kānchana was the son of Bhima, Kānchan's son was Suhotra who was the father of Janhu. Janhu's son was Sumanta and Sumanta's son was Apajāpaka. The son of Apajāpaka was Valikās'va, who was the father of Kus'a. Kus'a had four sons named Kus'as'ava, Kus'alābha, Amurtaraya and Vasu. The son of Kus'as'va was Gādhi who was the father of the celebrated Vis'vāmitra. Gādhi had a daughter named Satyavati, who was given in marriage to the holy sage Richik. The son of Richik was Jamadagni, who was the father of Paras'urāma. The sage Vis'vāmitra had a large family of sons such as Devarakia, Madhucchhanda, etc.

A'yū (a son of Budha) had a son named Nahusha who had four sons named Anenā, Rāji, Rambhaka and Kshatra.

Vriddha. The son of Kshatra Vriddha was Suhotra who had three sons, *vis.*, Kāshya, Kāsha, and Gritsamada. S'aunaka was the son of Gritsamada, and Dirghatamā was the son of Kās'ya. The son of Dirghatamā was Dhanvantari who took the profession of a physician. Dhanvantari had a son named Ketumān who was the father of Bhimaratha. Divodāsa was the son of Bhimaratha, and Patardana known to history as S'atrujit (conquerer of enemies) was the son of Divodāsa. The son of Pratardana was Ritadhvaja, who was the father of Alarka. Alarka's son was Sannati and Sunita was Sannati's son. The son of Sunita was Satyaketu who was the father of Bibhu. The son of Bibhu was Subibhu, the father of Sukumāra. Sukumāra begat Dhristaketu, and Dhristaketu begat Vitihotra who had a son named Bharga. The son of Bharga was Bhargabhumi. All these magnanimous princes were firmly devoted to Vishnu and ruled in Kāshi.

Rāji (a son of Nahusha) had five hundred sons who were killed by the God-Indra. Kshatra Vriddha (a son of Nahusha) had another son named Pratikshatra who was the father of Sanjaya. Sanjaya begat Vijaya whose son was Krita. Krita begat Vrishadhana, and Vrishadhana begat Sahadeva whose son was Adina who begat Jayat Sena. The latter had a son named Satkriti whose son was Kshatradharma. Nahusha had a family of another five sons who were called Yati, Yayāti, Sanyāti, Ajāti and Kriti. Out of these, Yayāti begat on his wife Devayāni two sons who were named Yadu and Turvusu, and three sons on his wife S'armisthā who were called Drahyu, Anu and Puru. Yadu had three sons named Sahasrajit, Krosh tumāna and Raghu. The son of Sahasrajit was S'atajit who was the father of Haya and Haiheya. The son of Haya was Anaranya who was the father of Dharma. Dharma's son was Dharmamitra, whose son was Kunti. Kunti's son was Sahaji whose son was Mahishman. Mahishman's son was Bhadras'renya whose son was Durdama. Durdama's

son was Dhanaka who had four sons named Kritavirja, Kritagni, Kritakarma and Kritogu. All of them were of mighty prowess.

Kritavirja had a son named Arjuna whose sons were Surasena, Jayadhvaja, Madhu, Sura and Vrishna. All these five sons of Kritavirya were princes of excellent conduct. Jayadhvaja's son was Tālajangha whose son was Bharata. Madhu was the son of Vrishana, and from him (Madhu) sprang the race of Vrishni. Ahi was the son of Kroshta and his son was Ashanku. The son of As'anku was Chitraratha whose son was S'as'avindu. S'as'avindu had two wives. By his first wife he had a hundred thousand sons, while by his second he had ten hundreds of thousands, such as Prithukirti, etc. Prithukirti had three sons, *vis.*, Prithujaya, Prithudana and Prithus'ravā. Prithus'ravā begat Tama, Tama begat Ushanā, Ushanā begat S'itagū, and S'itagū begat Rukmakavacha. Rukmakavacha had five sons *vis.*, Rukma, Prithurukma, Jyamagha, Palita and Hari. The son of Jyamagha was Vidarbha whose wife's name was S'aivyā. Vidarbha begat on his wife S'aivyā three sons whose names were Krutha, Kanshika, and Romapāda: Romapāda's son was Babhru, and Babhru's son was Dhriti. The son whom Kaus'ika begot was named Richi whose son was Chaidya. Chaidya begat Kunti, and Kunti begat Vrishni and Vrishni begat Nibriti, who was the father of Das'ārha. The son of Das'ārha was Vyoma whose son was Jimuta. The son of Jimuta was Vikriti, who was the father of Bhimaratha. Bhimaratha begat Madhuratha whose son was S'akuni, who begat Karambhi, who was the father of Devamata. The son of Devamata was Devakshatra whose son was Madhu, whose son was Kuruvans'a. Kuruvans'a begat Anu. Anu begat Puruhotra, who begat Ans'u whose son was Sattvas'ruta, who was the father of Saltvata.

Bhajina, Bhajamāna, Andhaka, Mahabhoja, Vrishni, Divya, Aranya, and Devavrita were the sons of Saltvata.

Nimi, Vrishni, Ayutajit, S'atajit, Sahasrajit, Vabhrū, Deva, and Vrihaspati were the sons of Bhajamāna. Bhoja was the son of Mahabhoja, and Sumitra was the son of Vrishpi. Svadhājit was the son of Sumitra, and S'ini and Animitra were the sons of Svadhājit. Nighna was the son of Anamitra, and S'atajit was the son of Nighna. The other two sons of Anamitra were Prasenisa and S'iva. Satyaka was the son of S'ivi, and the son of Satyaka was Satyaki. Sanjaya was the son of Satyaki, and the son of Sanjaya was Kuli who was the father of Yugundhara. All these princes were the votaries of the God-S'iva.

Vrishni, S'aphalka, and Chitraka were the sons that graced the line of Anamitra. S'aphalka begat on the person of Gāndhini a son named Akrura, who was firmly devoted to the God-Vishnu. Upamudga was the son of Akrura, and the son of Upamudga was Devadyota. Akrura had two other sons who were called Devayāna and Upadeva.

Pritau and Viprithu were the sons of Chitraka, who was of the race of Anamitra, and S'uchi was the son of Andhaka the son of Sattvata. Kukkura and Kamvala Varibhava were the sons of Bhajamāna. Kukkura had a son named Dhrista, and Kapotaramaka was the son of Dhrista. Viloma was the son of Kapotaramaka, and Tumvuru was the son of Viloma. The sons of Tumvuru was Dundubhi who was the father of Pūnarvasu. Pūnarvasu had a son named Ahuka, and a daughter named Ahuki. The sons of Ahuka were Devaka and Ugrasena. The daughters of Devaka were named Devaki, Vrikadevi, Upadevi, Sahadevi, Sarakshita, Shridevi, and S'antidevi, who were all married to Vasudeva. Sahadevi had two sons named Deva and Upadeva. Ugrasena had several sons named Kansa, Soluma and Chavata.

Viduratha was the son of Bhajamāna, a son of Andhaka. The son of Viduratha was S'ura, who was the father of S'ami. Pratikshatra was the son of S'ami, and the son of Pratikshatra was Svayambhoja, who was the father of Devavida who was the father of Devavida and Devavida.

Hridika. The son of Hridika was Kritavarma. The son of Shura, the son of Vidiuratha, were Deva, Shatadhanu, and Devamidusha. Shura had another wife named Mārīshā, who became the mother of five daughters named Prithā, Shrutevā, Shratakirti, Shrutashravā and Rājadhīdevi and of two sons such as Vasudeva, etc. Prithā was filiated to Kūntiraja who married her to Pāndu. The God of Virtue begat on the person of Prithā, a son named Yudhishthīra; while the Wind-God and Indra successively begot on her two sons named Bhīmasena and Arjuna. The king Pāndu had another queen named Mādri, who became the mother of two sons named Nakula and Sahadeva, begot on her person by the Ashvis Nāsatya and Dasra. Kunti had another son before marriage who was named Karna. Shrutevā was the mother of Dantavakra who was valiant in battles. The king of Kekaya begat on the person of Shratakirti five sons such as Shantardhana, etc. Rājadhīdevi had two sons named Vindhū and Anuvindha. Damaghosa begat on the person of Shrutashravā a son named Shishupala. Vasudeva had several wives named Pauravi, Rohini, Madīrā and Devaki, etc. Of these Rohini became the mother of Balarāma. Balarāma begat on his wife Revati several sons such as Sarana, Shathī, Niśīmathī, and Ulmaka, etc.

Devaki became the mother of six sons, who were named Kirtimāna, Sushena, Udarya, Bhadrāsenā, Rijudasa, and Bhadradeva. King Kansa destroyed all these six sons of Devaki. Sankarshana or Vālarāma was the seventh son of Devaki, and Krishna was her eighth. Krishna had sixteen thousand wives, of whom Rukmini, Satyabhāmā, Lakshmanā Chāruhāmī, and Jamavati were the eight principal ones. Krishna had a large family of sons, by these wives, of whom Pradyumna, Chārtidesha, and Shānti were famous. Pradyumna begat on his wife Rati a son of mighty prowess who was named Aniruddha. Aniruddha had by his wife Subhadra,

a son named Vajra. The son of Vajra was Prativāhu, and the son of Prativāhu was Chāru.

Vanhi was a scion of the race of Turvasu. The son of Vanhi was Bharya, whose son was Bhima, the father of Karandhama. Karandhama's son was Marut.

Now hear me describe the race of Druhya. Druhya's son was Setu, whose son was Arandha, whose son was Gāndhāra, whose son was Gharma. The son of Gharma was Ghrita, whose son was Durgama who was the father of Prachetā.

Now hear me describe the progeny of Anu, whose son was Svabhānara. The son of Svabhānara was Kālānala, whose son was Srinjaya, whose son was Puranjaya. The son of Puranjaya was Janamejaya, whose son was Mahāshāla, who was the father of Mahāmanā better known by the appellation of Ushinara. The son of Ushinara was Shivi, whose son was Vrishadarbha. Mahāmanā had another son named Titikālu whose son was Rudraratha. The son of Rudraratha was Hema, whose son was Satapa, whose son was Vali. This Vali was the father of several sons who were called Anga, Vanga, Kalinga, Andhra, and Paundrā. The son of Anga was Anapāla, whose son was Diviratha, who was the father of Dharmaratha. The son of Dharmaratha was Lompāda, whose son was Chatūranga, whose son was Prithulakshya, who was the father of Champa. The son of Champa was Haryaksha, whose son was Bhadraratha, whose son was Vrihatkarmā, who was the father of Vrihadbhānu. The son of Vrihadbhānu was Vrihatmanā, whose son was Jayadratha, whose son was Vijaya, who was the father of Dhriti. The son of Dhriti was Dhritavrata, whose son was Satyadharma, whose son was Addiratha who was the father of Karna. The son of Karna was Vrishavān. Now I shall describe the race of Puru.

CHAPTER CXL.

HARI said :—The son of Puru was Jauamejaya, whose son was Manushya, whose son was Ahayada, whose son was Sambhu, who was the father of Vahugati. The son of Vahugati was Samjāti, whose son was Vatsagati, who was the father of Randrāshva. Randrāshva had several sons, who were named Riteyu, Sthandileyu, Kaksheyu, Kriteya, Jaleyu, and Santateyu. Of these the son of Riteyu was Ratinara, whose son was Pratiratha. The son of Pratiratha was Medhātithi whose son was Ainila. The son of Ainila was Dushmanta, who by his wife Shakuntalā, had a son named Bharata. The son of Bharata was Vitatha, whose son was Manyu, whose son was Nara, whose son was Saṅkriti, who was the father of Gardha. The son of Gardha was Amanyu, whose son was Shini. The mighty Nara, the son of Manyu had another son named Urukshaya. The son of Urukshaya was Trayāruni, whose son was Vyuhakshetra, whose son was Suhotra, who had three sons Hasti, Ajamida and Dvimidha. The son of Hasti was Purumida, and the son of Ajamida was Kauva. Medhātithi sprang from this Kauva, who was the progenitor of the Kānvayana clan of Brahmanas. Ajamida had another son named Vrihadishu, who was the father of Vribhadhanu. The son of Vribhadhanu was Vribhakarma, whose son was Jayadratha, whose son was Vishvājit, whose son was Senajit, whose son was Kuchirāshva, who was the father of Prithusena.

Puru was the son of Prithusena, whose son was Dvipa, whose son was Samara. Prithusena had another son named Sukriti. The son of Sukriti was Vibhrāja, whose son was Ashvaha. The said Ashvaha had a son by his wife Kriti, named Brahmadatta, whose son was Vinhvaksen. Dvimidha, the son of Suhotra had a son named Yamina. The son of

Yamina was Dhritimāna, whose son was Satyadhrīti, whose son was Dridhamuni. The son of Dridhamuni was Suparshva, whose son was Sannati. The son of Sannati was Kṛitu, whose son was Ugrāyudha, whose son was Kṣhemā, whose son was Sudhīra, whose son was Puranjaya, who was the father of Vīdurathā.

Ajamida had a wife named Nalini, who gave birth to Nila. The son of Nila was Ślānti, whose son was Sushānti, whose son was Puru, whose son was Arka, whose son was Haryashva, who was the father of Mukula. This Mukula became the ruler of the country of Pāñchāla. He had five sons named Yuvatīra, Vrihadbhānu, Kampilla, Srinjaya and Sharadvāna. This Sharadvāna was firmly devoted to Vishnu. Sharadvāna begat a son on Ahalyā, who was called Divodāsa, the second. Divodāsa had a son named Shatānanda. Satyadhrīti was the son of Shatānanda. Satyadhrīti lost control over his senses at the sight of the nymph Urvasi, and a son named Kripa and a daughter named Kripri were born out of his emitted seed. Kripri was married to Dronāchāryya, and Ashvathvāmā was the fruit of this union.

The son of Divodāsa was Mitrāyu, whose son was Chyavana; whose son was Sudāsa, who was the father of Saudāsa. The son of Saudāsa was Sahadeva, whose son was Somaka, who had two sons named Jantu and Prishata. The son of Prishata was Drupada, through whom Dhṛishtadyumna came into being. The son of Dhṛishtadyumna was Dhṛishtaketu.

The aforesaid Ajamida had a son named Riksha. The son of Riksha was Shamvarana, who was the father of Kuru, Sudhanu, Parikshit and Janhu. The son of Sudhanu was Suhotra, whose son was Chyavana, who was the father of King Kritaka. The son of Kritaka was Uparichayavālu, the father of Vrihadratha, Pratyagra, Satya and others. The son of Vrihadratha was Kudiagra, whose son was Rishabha, whose

son was Pushpanābha, who was the father of king Satyānug. The son of Satyāhita was Sudhanvā, whose son was Janhu.

The said Vrihadratha had another son named Jarāsandha. The son of Jarāsandha was Sahadeva, whose son was Somāti, who was the father of Bhimasena, Ugrasena, Shrutasena and others.

The abovesaid Janhu had a son named Suratha. The son of Suratha was Viduratha, whose son was Sārvabhauma, whose son was Jayasena, who was the father of A'vādhita. The son of A'vādhita was Ayutāyu, whose son was Akrodhana, whose son was Atithi, who was the father of Riksha. The son of Riksha was Bhimasena, whose son was Dilipa, whose son was Pratipa, who was the father of Devāpi, Shantanu, and Valhika. Somadatta owes his paternity to King Valhika. The son of Somadatta was Bhuri, whose sons were Bhurishravā and Shāla.

Shāntanu begot on the person of Gangā, a son named Bhishma, who was noted for his piety. The said Shāntanu had two other sons named Chitrāngada and Vichitraviryya. Vichitraviryya had two wives named Amvīkā and Amvālikā. The holy Vyāsa begot on Amvīka, a son named (Dhritarāshtra; on Amvālikā, a son named Pāndu; and on the person of a slave girl, a son named Vidura. Dhritarāshtra had by his wife Gāndhāri, a hundred sons named Duryodhana, etc., while Pāndu had five sons named Yudhishthira, etc. By their common wife Draupadi, Yudhishthira had a son named Prativindliya; Bhima, a son named Shrutasoma; Arjuna, a son named Shratakirti; Nakula, a son named Shatānika; and Sahadeva, a son named Shrutasarma. Yudhishthira and his five brothers had a number of wives; such as, Yandhayi, Hidimvā, Kaushi, Subhadra Vijayā and Renumati, who respectively became the mothers of Devaka, Ghatatkacha, Abhimanyu, Sārvaga, and Suhotra. Abhimanyu was the father of Parikshit, whose son was Janamejaya.

Now hear me enumerate the names of kings who came after Janamejaya.

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CHAPTER CLXI. •

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HARI said:—The son of Shatānika^o was Ashmedhadatta, whose son was Adhisimaka, whose son was Krishna, whose son was Aniruddha, whose son was Ushana, whose son was Chitraratha, whose son was Shuchidratha, whose son was Vrishnimana, whose son was Susena, whose son was Sunitha, whose son was Arichakshu, whose son was Mukūvana, whose son was Medhāvi, who was the father of Jaya.

The son of Nripanjaya Pāriplava, whose son was Sunaya, whose son was Medhāvi, who was the father of Nripanjaya. The son of this Nripanjaya was Hari, whose son was Tigma, whose son was Vrihadratha, whose son was Shatanika who was the father of Sudānaka. The son of Sudānaka was Udana, whose son was Anninara, whose son was Dantapāni, whose son was Nimittaka, whose son was Kshemaka who was the father of Shudra.

Now hear me narrate the genealogy of princes, who would grace in future the life of Vrihadvala of the race of Ikshāku. The son of Vrihadvala would be Urukshaya, whose son would be Vatsavyuha, whose son would be Vrihadashya, whose son would be Bhānuratha, whose son would be Prativya, whose son would be Pratilaka, whose son would be Manudeva, whose son would be Sunakshatra, whose son would be Kinnara, whose son would be Antarikshaka. Antarikshaka would beget Suparna, who would beget Kritajit, who would

beget the pious Vribadbhraja, who would beget Kritanjaya, who would beget Dhananjaya, who would beget Sanjaya, who would beget Shakya. Shakya would beget Shuddhdana, who would beget Vahula, who would beget Senajit; who would beget Kshudraka, who would beget Samitra, who would beget Kudava, who would beget Sumitta.

Now hear me narrate the genealogy of the princes of Magadha. The son of Jarasandha was Surapi, whose son was Shrutashravā, whose son was Ayutayti, whose son was Niramitra, whose son was Svakshetra, whose son was Karmaka. The son of Karmaka was Shrutanjaya; whose son was Senajit, whose son was Bhuri; whose son was Shuchi; whose son was Kshemya, whose son was Suvarna, whose son was Dharma, whose son was Shmashruma, whose son was Dridhasenaka, whose son was Sumati, whose son was Savala; whose son was Neeta, whose son was Satyajit, whose son was Vishvajit, whose son was Ishan Jay. All these princes were of the race of Vrihadhratha. After this, impious Shudra kings, who would stick at nothing to gain their ends, would be the rulers of the world, and oppression, duplicity and falsehood would be the only recognised principles of statecraft.

The eternal Narayana, who suffers no change nor decay, is the creator, protector and disintegrator of the cosmic Universe. This Pralaya or dissolution of the cosmos admits of being grouped under three different heads; such as, the Naimittika (accidental or contingent, and conditional); Prakritika (physical and cosmic); and lastly, Atyantika (final, and without any chance of the re-integration and re-combination of its molecules). The different categories of cosmic evolution will merge in one another in the inverse order of their enumeration, vis., the solids will dissolve into the liquids, the liquids will be absorbed in the gaseous or the heat, the heat will die away in the ether, the ether will be merged in

the etherine, the etherine, in the category of Ahankāra (Egoism); the Ahankāra in the principle of Intellection, (Buddhitattva); the Intellection in the Self or Jiva, and the Jiva in the unmanifest Brahma. Vishnu, the Soul of the Universe, is the only deathless Reality in the Universe, which makes itself patent in the shape of Nar Nārāyana (the Divine Man.). The universe is transient and illusory. Many kings there had been in the world and many more will come and pass away as fitful shadows. Therefore walk ye not in the paths of the unrighteous. Abjure sin and work out the purity of thought, for in such thoughts consists the salvation of a man; and such thoughts lead to the blissful Hari.

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CHAPTER CXLIL

BRĀHMA said :—The God Hari incarnated on earth and protected the seed of the A'ryyas. His advent on this fleeting world was for the destruction of the kingdom of the Asurās and the propagation of the religion of the Vedās. His several incarnations were in the forms of Fish Tortoise, etc. The God Keshava incarnated himself as the Fish in the primordial ocean, carried the immutable Vedās on his back, killed the demon Hayagrīva, and protected the patriarch Manu and others. Incarnated as a Tortoise, he carried the Mount Mandara on his back, wherewith the gods and demons churned the primordial ocean for ambrosia. As the fruit of that churning, Dhanvantara, the first of the profounder of the medical science, came

out of its troubled waters, carrying the pitcher of divine ambrosia in his hand. Dhanvantari related to Sushruta the science of Ayurveda with its eight subdivisions, and the God Hari, assuming the shape of a girl of fascinating beauty, doled out the ambrosia to the gods. Incarnated as the Divine Boar, the God Hari killed the demon Hiranyaksha, lifted up the submerged earth on his tusks from beneath the waters of the enshrouding ocean, and protected the gods and patriarchs. Incarnated as the redoubtable Nrisinha (half-man, half-lion), the God Hari destroyed the demon Hiranyakashipu with his sinful allies, and vindicated the religion of the Vedas. After that, the lord of the universe was incarnated as Parashurām, a son of Jāmadagni. For twenty-one times in succession he extirpated the race of the wicked Kshatriyās, killed the dreadful Kārtaviryārjuna, made a gift of the whole earth to Kashyapa, and finally settled himself on the summits of the Mount Mahendra. After that, the subduer of the wicked divided his divine self into four parts and came into the world as Rāma, Bharata, Lakshmana and Shatrughna, the four sons of king Dasharatha. Jānaki was the wife of Rāma, who, for the good of his step-mother Kekayi, and for the performance of a promise made her by his father, resorted, as a voluntary exile, to the forest of Dandaka. He cut the nose of Surpanakhā, killed the monsters Khara and Dushana, and destroyed the dreadful Rāvana, who had carried away his wife Sītā. After the fall of Rāvana, Rāma installed Vibhishana, a brother of Rāvana, on the throne of his kingdom Lankā, and returned to his own capital in the aerial car, Pushpaka, in the company of Hanumāna, Sugriva and his faithful Sītā. In the bliss of his consorte's love, Rāma ruled his kingdom for the good of his people and the gods, and performed a Horse-Sacrifice to commemorate his suzerainty over the earth.

Sītā, though passed a long time in the house of Rāvana, did not betray her lord either in deeds or thoughts. Sītā was

as chaste as the virtuous Anasuyā, the beloved wife of Atri. Now hear me narrate the excellence of Sītā's chastity and the exalted station which virtuous and faithful wives occupy in the economy of the universe.

Once on a time there lived in the city of Pratisthāna, a leper Brahmana whose name was Kaushika. His wife, who was firmly devoted to him, used to adore and worship her lord as a god without even thinking for a moment that he was afflicted with such a foul and loathsome disease. But Kaushika was a cross and peevish husband, and never missed opportunities to abuse his wife, who, though often chastised, never ceased to pay him god-like veneration and love. One day, Kaushika took a fancy to visit a courtesan in the city, and expressed that desire to his wife. Whereupon she took him on her shoulders and safely carried him to that house of ill fame. Nor did she forget to take with her a considerable amount of money which the courtesan might ask for her nefarious trade.

Now it happened that the Sage Māndavya was then undergoing punishment on the top of a pointed mace, as he was unjustly sentenced by the authorities on a false charge of theft. The faithful wife, on her way to the house of the courtesan, touched with her feet the body of that afflicted sage, who, in his agony, cursed her with the pangs of widowhood on the break of day. The wife, on the other hand, forbade the Sun to rise in order that the curse of the Sage might not take effect. The Sun-God, over-powered by the energy of conjugal chastity, was afraid to show his face, and creation was enshrouded in a pall of darkness. Ages past without the Sun in the sky. The frightened gods resorted to Brahmā for help and advice. Brahmā said, "It is the energy of Chastity that has overpowered the energy of asceticism, and obstructed the advent of the Sun. Go, ye gods, to Anasuyā, and she will plead, on your behalf, to the wife of Kaushika." The gods did as they were told to do.

to instal his favourite Rāma as the Crown-Prince of his dominion, when his consort Kaikeyi asked him to send Rāma in exile for a period of fourteen years. For the spiritual edification of his father, Rāma renounced the kingdom as a thing of little consequence and went out as a voluntary exile, in the company of his beloved Sītā and Lakshmana, to the city of Shringabera. He renounced the use of his car, and travelled on foot to the city of Prayāga from whence he sojourned to the Mount of Chitrakuta.

King Dasharatha, in agony of separation and in bitter remorse for what he had done, died and ascended to heaven. Prince Bharata performed the funeral rites of his father Dasharatha, and then went to Rāma with a large army to welcome him back to his kingdom and heritage. Rāma did not return to his capital, but gave his sandal to Bharata instead, to be installed on the throne of his kingdom as a royal insignia. Whereupon Bharata justly ruled the kingdom in the name of his sovereign Rāma. Thus dismissed by Rāma, Bharata did not return to Ayodhyā, but fixed his residence in the town of Nandigrama, while Rāma thereafter sojourned to the hermitage of Atri from the Mount Chitrakuta. Thence having made obeisance to Sutikshna and Agastya, Rāma entered the forest of Dandaka, where the Munstress Surpanakhā attempted to devour (Sītā). Rāma disgraced her by cutting her ears and clipping away her nose. Thus disfigured and insulted, Surpanakhā prevailed upon the Monsters Khara, Dushana, and Trishirā to attack Rāma simultaneously from three different sides. The three Rākshasa heroes, with an army of fourteen thousand Rākshasa soldiers drawn up in a battle array, attacked Rāma in battle, but Rāma with the help of his deadly shafts, consigned them all to the mansion of death. Rāvana, through the instigation of this Rākshasi (Surpanakhā), resolved to carry away Sītā by fraud; and for that end, he despatched before him a Rākshasa named Māricha to lure away Rāma in the forest.

in the magic-guise of a golden stag. Sītā entreated Rāma to chase the golden deer and to secure that golden query for her. Rāma chased and killed that magic deer with his arrow, and the disguised Monster expired shouting, "Help, O Sītā, help, O Lakshmana!" Lakshmana importuned by Sītā, ran to the rescue of Rāma, and beheld him in the forest. Rāma said, "O Brother, these are the wicked charms which the Rākshasas practise in this dense and lonely forest, and surely they have carried away Sītā by fraud." In the meantime, Rāvana appeared before the cottage of Rāma, and carried away the beloved bride of Rāma vainly struggling on his lap. The mighty Jatāyu, the king of the birds, assailed the dark-souled miscreant on the way, but Rāvana was more than a match for him. So in the battle that ensued Ravana completely defeated the bird-king Jatāyu, and returned victor with his beautiful prize to his capital at Lankā, and kept her well guarded in a shady garden of Ashoka trees.

Rāma and Lakshmana returned to their forest-retreat, their hearts foreboding all sorts of dire mishaps,—and found it lonely and deserted. Oh, the first stifled sobs of widowed love that almost broke the all-conquering soul of Rāma in their repression! Lakshmana wept like a child in the first-gloom of a dire calamity in which suspense metamorphises itself into a torrid noon of burning shame, and a robust stream of molten affection suddenly broke forth, in his heart, into a deathless volcano of vengeance and retaliation, for the consummation of which all eternity expanded its bloated bosom and hypotheccated itself to the prospective realisation of that spiritual wrath.

Rāma and Lakshmana followed the trail of their stolen goddess—sombre and ominous like a summer thunder cloud. On and on they went, weary and footsore, and traversed many a mile of that sylvan solitude when they stumbled upon the wounded body of the brave though dying Jatāyu. That gallant bird-king narrated the whole history of Sītā's

forcible carrying away by the benighted Rāvana, and breathed his last in the presence of the divine brothers (Rāma and Lakshmana). They collected the cast off leaves and twigs of the forest, exhumed the dead body of the godly Jatāyu, performed the last earthly rites to his mortal remains, and trended their way to the South.

While there, Rāma entered into a friendly compact with Sugriva, the brother of the monkey-king Vāli, and showed his skill in archery by shooting through the trunks of seven Tāla trees. Then he killed Vāli and made over the sovereignty of the monkey-land Kishkindā to his brother Sugriva, and quartered himself with his beloved Lakshmana in the outskirts of the Mount Rishyamukha. Then Sugriva commissioned the leaders of his monkey-troops to search for Sītā in all directions, and the huge monkey-generals, with their bodies mountain high, went out north, south, east and west in quest of the sunny bride of the solar race. In vain did they search every stream or river bank, hill or dale, forest or hamlet, and at last while deliberating suicide in despair they saw Shampāti. Hanumān, the greatest of the monkey-generals, having got the information from Shampāti, leapt over the sea, which is hundreds of miles wide, and forms the abode of monsters. He saw the lovely Jānaki imprisoned in the forest of Ashoka trees, chastised by its female guards who had been pressing her hard to share the bed of Rāvana, and harshly rousing her up from her revery of Rāma's company. The monkey-general dropped down to Sītā the signet ring of Rāma, and asked her about her health. "Do not be dejected, O Maithili," observed that gallant monkey, "but rather give me something of yours which my master Rāma might cherish as a sweet memento of love. Do not be frightened, O Maithili, for I am the servant of Rāma." Whereupon Sītā unfastened a jewel from her chignon, made it over to Hanumān, and asked him to request Rāma to succour her immediately after his return to Rāma's

residence (at Rishyamukha). Hanumān gladly assented to her request, and thereafter began to destroy the pleasure-garden of Rāvana, killing prince Aksha and many a Rākshasa-soldier in the act. A Brahmāstra cast by Indrajita hit him hard and left him a captive in the hands of Rākshasās, who dragged him in fetters to the presence of Rāvana. Hanumān said. "I am a servant of Rāma. Return to him, O miscreant, his faithful Maithili." Rāvana, madly infuriated by these observations ordered to burn the tail of the monkey general, and Hanumān, by wildly lashing his burning tail against the thatched roofs of Lankā, instantaneously set the whole city on fire. Having consumed Lankā with fire, the monkey-general returned to the side of Rāma and reported to him of his having eaten mango, and of the general conflagration that broke out in Lankā through his own instrumentality. He made over to him the head gem of Sītā, and Rāma with Lakshman, Hanumān and his monkey-army with its generals and officers, marched in the direction of Lankā.

Meanwhile, Vibhishana slighted by his brother Rāvana, went over to Rāma's side and made a common cause with him. After that, Rāma caused a bridge to be built across the ocean with the help of the monkey-general Nala, and crossed over with his whole army and officers to the Isle of Lankā. He viewed the splendid prospect of the Island from the summit of the Hill Suvela, where he fixed his quarter for the day. Then the monkey-generals Nila, Angada, Nala, Dhuma, Dhumrāksha, Jāmvuvāna, Manda, Dvividha and others set to demolish the fortifications of the city (Lankā) and killed many leaders of the Rākshasa-army. Rāma and Lakshmana destroyed, with the help of their monkey-army, many an eminent Rākshasa-hero of gigantic stature and black as the sable collyrium of death, such as Vidyutjihva, Dhumrāksha, Devāntaka, Narāntaka, Mahodara, Mahāpārshva, Atikāya, Kumbha, Nikumbha, Matta, Makarāksha, and

Akampana. After that, Lakshmana defeated and killed in a single combat, the redoubtable Indrajita, and Rāma having severed with his arrows the twenty arms of Rāvāna, subsequently killed him in battle.

Sitā gave ample proof of her chastity, and came unscathed out of an Ordeal of Fire. Sitā, thus purified by Fire, ascended the aerial car with her beloved consort, and the whole monkey-army, jubilant, and elated with victory, followed its gracious leader to his capital at Ayodhyā.

Rāma ruled the country for eleven thousand years, and protected his subjects with paternal love and care. He undertook and accomplished the celebration of ten Horse-Sacrifices in succession, and offered oblations to his departed manes at the shrine of Gaya-Shirsha. He was blessed with two sons named Lava and Kusha. It was in his reign that the holy Sage Bharata first organised dramatic performances, and Shatrughna killed the demon Lavana. Rāma heard the origin of the Rākshasas narrated to him by the holy Agastya. Having made over the sovereignty to his sons Lava and Kusha, Rāma made his exit from the world at the close of a glorious though chequered life, dedicated exclusively to the furtherance of good thereir

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CHAPTER CXLIV.

BRAHMA said:—Now I shall narrate the family history of Hari which teems with the sanctified exploits of Krishna. Vasudeva begot Krishna and Valadeva on the person of Devaki for the edification of the righteous and annihilation of the wicked. The eternal God was incarnated on this mortal globe in the shape of Krishna. The Monstress Putanā

was engaged by the tyrant Kansa to put an end to his life, in infancy, with the pretext of suckling him. But Krishna sucked her poisoned nipples with a force that verily killed her on the spot. The mighty prowessed Krishna overturned the car-demon, felled the two tree-monsters named Jamala and Arjuna, and destroyed the serpent Kāliya and the monster Dhenuka. At this time, he supported the mount Govardhana on the tip of his finger, and was honoured and worshipped by the God Indra for this exploit. He relieved this sinful earth of its weight of sin, and pledged himself to protect the five sons of Pāndu in their days of trouble and distress. The demon Arishta fell an easy victim to his prowess, and he cheered the Gopas and Gopa-maidens of Brindāban by slaying the monster Keshi. He dragged down the demon Kansa from the platform, and killed the wrestlers Chānuka, Mushtika and Malla, who guarded the person of that detestable tyrant.

Krishna had eight principal wives, such as Rukmini, Satyabhāmā, etc., besides a seraglio of sixteen thousand other wives. By them he got hundreds, nay thousands of sons and grandsons. By Rukmini he had a son named Pradyumna, who killed the demon Shambara. The son of Pradyumna was Aniruddha, who married Ushā, the daughter of king Vāna. There ensued a deadly conflict between Krishna and the God Shankara, when the elopement of Ushā with Aniruddha was detected and made known to the world. Krishna cut down the thousand arms of king Vāna with the exception of two. Once upon a time, he killed the demon Naraka and carried the flower Pārijāt from the garden of heaven. Shishupāla, Vala, and the monkey, named Dvibidha, were also among the victims, who fell at the stroke of his mighty discus.

The son of Aniruddha was Vajra, who became the king of Mathura, when Krishna was translated to heaven. In order to please his preceptor Sandipani, Krishna brought back the

soul of his son from the mansion of death, and brought back to life the son of that holy sage. For the furtherance of the divine cause, he installed Ugrasena as king on the throne of Mathurā.

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CHAPTER CLV.

BRAHMA said :—Now hear me narrate the story of the Mahā-bhāratam. It is so called (Bharatam) from the fact of Krishna, espousing the cause the Pāndavas in battle, for relieving the earth of its weight of sin (Bhubhāra). Brahmā sprang out of the lotus navel of Hari. The son of Brahmā was Atri. The son of Atri was the Moon-God, and in the line that sprang from him was born Pururava, who begot on the nymph Urvasi a son, named A'yu. Yayāti, Bharat, Kuru, and Shāntanu were of the race of A'yu. The divinely wise Bhishma was the son of Shāntanu by his wife Gangā. This Shāntanu had two other sons named Chitrāngada and Vichitravirya by his wife Satyavati. This Chitrāngada was killed in battle by a Gandharva of the same name. The secoud son; Vichitravirya married Amvīkā and Amvalikā, the daughters of the king of Kāshbi. After the death of Vichitravirya, the holy Vyās begot sons on the wives of Vichitravirya. Amvīkā became the mother of Dhritarāshtra; Amvālika, of Pāndu; and Bhujisyā of Vidura. Dhritarāshtra had a hundred sons by his wife Gāndhāri such as Duryodhana, etc., while the five sons who were begotten on Kunti and Mādri, the two wives e Pāndu, were Yudhishthira, etc.

By a preordinance of fate there sprang up a bitter animosity between the Kurus (sons of Dhritarāshtra) and the Pāndavas (sons of Pāndu). Duryodhana, a man of fickle temperamer

and unstable principles, was not slow to devise means for harrassing the Pāndavās. He attempted to kill them by burning them down in a house of shellac. The guileless Pāndavās, saved through the merit of their faith and innocence, sojourned to the village of Ekachakrā, and took shelter in the house of a Brāhmaṇa. These mighty Pāndavās stayed for a while in the house of that Brāhmaṇa, and, while there, the redoubtable Bhimasena killed the monster Vaka. Thence they went to the country of Pāñchāla and married Draupadi, the princess of that country, whose hands had to be won by a competition in skilful archery, and by showing matchless proficiency in that art.

In the meantime, Dhritarāshtra, who had been prevailed upon by Bhishma and Drona to grant them the sovereignty of half the kingdom, called the Pāndavās over to his capital, and installed them as kings in the city of Indraprastha. Then the self-controlled Pāndavās caused a splendid pavilion to be raised at Indraprastha, and there they celebrated the Rājasuya sacrifice. At Dvārakā, Arjuna wedded his bride Subhadrā, the sister of Krishna, and secured the friendship of that great personage, who stood by him as his staunchest ally all through life. From the Fire-God Arjuna obtained a car named Nandighosa, the invincible bow named Gāndiva, the inexhaustible quiver, and a suit of unpierceable armour. With Krishna as his second, and with the help of this invincible bow, Arjuna was able to appease the hunger of the Fire-God. In his campaigns of world-conquest, Arjuna defeated many kings, and made over their treasures to his brother Yudhishthira, the master of politics and statecraft. In a fraudulent game of dice, Duryodhana managed to win all that belonged to Yudhishthira, and, through the machination of the evil-souled Karna and Shakuni, persuaded him to continue the play, pledging a residence incognito for one year out of an exile of twelve as his stake. Yudhishthira lost this last stake, and went out as a voluntary exile in the company of his faithful and devoted

brothers and their beloved Draupadi, Dhaumya and a con-course of other holy sages. For one year, they lived incognito in the house of the king of Virāt, serving as cowherds and menials in his household. After one year, they declared themselves, and asked for their moiety of the country, or a proprietary right in only five villages in its stead, which Duryodhana, in an evil hour and through the machination of his evil-grained courtiers, refused to grant.

The five brothers, thus insulted and ousted of their legitimate birthright, began to collect troops and secure powerful allies. With an army of seven Akshauhinis of soldiers they met Duryodhana at the head of eleven Ashauhinis at the field of Kurukshetra. So there ensued a cruel and dreadful war between the Kurus and the Pāndavās, similar to the one that was waged by the gods against the demons of yore. Bhishma was the leader of Duryodhana's forces just as the hostilities commenced, while the armies of the Pāndavās were led by Shikhandi.

Shikhandi chose out Bhishma, the commandant of the Kaurava-forces as his opponent in battle, which lasted for ten consecutive days, the archers posted against archers, and swordsmen and spearsmen picked against soldiers similarly equipped as themselves. Bhishma, pierced through and through by the arrows of Shikhandi and Arjuna, saw that the sun had just then entered the summer solstice, and having meditated upon the divine self of the mace-bearing Deity and discoursed on many a topic of ethical and political philosophy, propitiated his departed Manes with suitable oblations ; and the spirit of that brave and righteous soldier, who had never swerved from truth in his life, joyfully abandoned its earthly tenement and merged itself in that infinite joy, knowledge and purity, which the wise men worship as the Supreme Brahma.

Then Drona, the preceptor of the race of Kuru, took up the command of the Kaurava's army, and went out to fight

the valiant Dhrishtadyumna, the commander of the Pāṇḍavā's troops. For five days the battle raged furious and undecided, and many gallant chiefs fell on both the sides like scar leaves before the winter wind. Drona sadly dejected by the news of his son's death, fell an easy victim to the sword thrusts of Dhrishtadyumna. After that, Karna became the leader of the Kuru's forces, and picked out Arjuna as his opponent in battle. For two days the battle raged furious, and victory oscillated between the banners of the Kurus and the Pāṇḍavās. At last, Karna, tossed about like a weed in the seething sea of Arjuna's arrows, breathed his last and entered the region of the Sun-God. After that, Salya was elected commander of the Kuru's forces and fell at the hands of Yudhishtira at the middle of the day of battle. Then Duryodhana, mad with despair and ignominy, ran, club in hand, towards the redoubtable Bhimasena, like the God of Death bent on stifling out the life of Time and Space. But the redoubtable Bhimasena proved too much of a match for him and killed him quick with one stroke of his deadly club.

After that, Ashvathamā, the son of Drona, determined to storm the Pāṇḍavā's camp by surprise at night, and to annihilate the Pāṇḍavā-army while peacefully lulled in the lap of sleep. Bent on avenging the death of his father Drona, he stealthily entered the Pāṇḍavā's camp, and brooding over the death of his illustrious progenitor, he severed with his sword the heads of Dhrishtadyumna and the five sons of Draupadi. Arjuna, maddened by the agonising wailings of Draupadi, took the fugitive miscreant a captive, and cut out of his (Ashvathaman's) head the famous gem with the means of his Aishika-weapon. Arjuna consoled the widows of the killed warriors and performed funeral obsequies in honour of his departed friends, relations and cognates. Yudhishtira, consoled and advised by Bhishma in his last moments, ascended the throne, and ruled the kingdom according to the injunctions of the Scriptures. He propitiated the God Vishnu by

celebrating a Horse-Sacrifice, and having heard of the annihilation of the race of Jādavā by that cursed club, made over the sovereignty to his grandson Parikshita, and ascended to the region of Vishnu in the company of his brother, while repeating the sacred name of that Deity.

After that, for the furtherance of the divine good, as well as for the punishment of the wicked and elevation of the righteous, the God Vasudeva was incarnated on earth. He comes down on earth, at intervals of centuries and in the shape of man, to chastise the wrong-doers and to set right the path of truth and piety. In the twentieth Manvantara (age of the twentieth Manu), he sprang out, in the guise of Dhanvantari, of the ocean of milk, as it was churned by the gods and demons for the divine ambrosia, and taught the science of life (Medical Science) to Sushruta, the son of Vishvāmitra. He, who hears of the genesis (evolution) of this grand idealist and his adjunct ideas, goes to heaven after death.

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CHAPTER CXI.VI.

DHANVANTARI said :—O Sushruta, now I shall deal with the nosology pathology, pathogeny and symptomology of all the diseases as related by the holy Atreya to the sages of yore, The terms *Roga*, *Pápmá*, *Jvara*, *Vyadhi*, *Vikúra*, *Dushtam*, *Amaya*, and *Yakshmá* are the synonyms of disease. The five essential categories in respect of a disease may be described as its (*Nidánam*) pathology (*lit.*, exciting factors), preliminary or incubative stage (*Purvarupa*), manifestation of characteristic indications (*Rupa*), amelioration (*Upashaya*), location (*Samprapti*), Diagnosis (*Vijnanam*). Reason, cause.

pathogney, exciting factors are the synonyms of the term Nidānam. The stage in which an uncertain kind of malaise is complained of by the patient in the absence of any particular characteristic trait of any given disease, is called its incubative stage, which points to the certain genesis of the disease but does not furnish any clue to its name and character—Manifestation (Rupa) of a disease indicates the stage in which its distinguishing and characteristic traits or symptoms become patent. The terms Samsthānam (fixity), Vijnam (distinctive traits), Lingam (differentiating features), and Lakshanaam (symptoms) are the synonyms of Rupam. Upashaya signifies the amelioration of the morbid diatheses in a particular disease, effected with the help of drugs which are contrary in character to the *esse* of the disease, or are contrary in virtue to its exciting factors, or are contrary both to the *esse* of the disease and its exciting factors, or are similar in character to the *esse* of the disease (pathogenetic principle), or are similar in virtues to its exciting factors, or are similar both to the *esse* of the disease and the elements that favour its genesis, or with the help of proper diet and conduct.*

The genesis or appearance of a disease in a particular part of the human body, either through the upward, downward, oblique, or transverse movement of the morbid principles, such as the deranged nerve force (Vāyu), defective metabolism (Pittam), or disordered secretary or excretory process (Kapham) concerned in the case and determining location of the disease, is called its Samprapti (Pathogeny). The terms Agati, and Jati are the synonyms of Samprapti. The contrary of amelioration is called aggravation, disease or

* The A'yurveda recognises both the laws of similars and contraries in the domain of practical therapeutics. The fact that a drug, which can induce a disease similar in character to the one under observation is curative to it, was discovered by the savants of Indian medicine long before the birth of Hahnemann, or of Homoeopathy in Europe.

Incongeniality. The mode of this pathogeny differs according to the nature of the prevailing season of the year and the number nature, strength, predominance, or neutrality of the different morbific principle involved in the case. The genesis of the eight different types of fever owing to the varied strength, and several or combined actions of the three morbific principles of Vāyu, Pittam and Kapham, may be cited as an example of the foregoing dictum. The number of types into which a disease may be divided, or which is usually detected in practice, is called its *Sankhyā* (number). The relative preponderance of any of the pathogenic principles involved in a disease, is called its *Vikalpa*. The virulence or serious character of a disease is proportionate to the combined or several actions of the morbific principles acting as its exciting factors. The relative virulence or strength of a disease should be ascertained with a due regard to its pathology, and the import of its indications, etc. Deliberations as to the aggravation or manifestation of a disease whether in day or night, or whether before or after a meal, or during summer or winter, etc., help the determination of its periodicity (*Kāla Nirupanam*). Thus we have briefly described the outlines of pathogeny (*Nidānam*), etc., which shall be more elaborately described later on. A variety of injudicious conduct tends to enrage the fundamental organic principles of Vāyu, Pittam and Kapham. Ingestion of a large quantity of hot, astringent acid, pungent, and parchifying articles of fare, heavy meals, or voracious eating, running, climbing, lifting, loud-talking, night-keeping, vigorous and energetic action, fright, mental and physical labour, and sexual intercourse are the factors, which enrage or aggravate the bodily Vāyu, which becomes spontaneously aggravated in summer and after meals, and at the close of the day or night. Ingestion of pungent, acid, sharp, hot, fetid, or indigestible articles of food, and indulgence in irascible feelings are the factors which tend to enrage the Pittam, which becomes spontaneously aggravated in Sharat

(months of Kārtika and Agraḥāyana according to the Ayurvedic calender), at the middle part of the day or night, as well as when the food undergoes an acid reaction in the stomach after digestion (Videha). Ingestion of sweet, acid, saline, demlucent, heavy (of digestion) and cold articles of fare, as well as of those which increase the humidity of the system, a long sitting at one place, want of sleep, day-sleep, and indigestion are the factors, which tend to enrage the Kapham, which becomes spontaneously aggravated in spring (Baishākha and Jaishtha), in the forepart of the day or night, and immediately after eating or vomiting*

Now I shall discourse on the combination of the deranged Vāyu, Pittam and Kapham. Ingestion of insufficient, indigestible, irregular and incompatible meals, use of stab wine, dried potherbs, green radish, and fetid or dry fish, sudden change of food and drink, contrary or unnatural seasons, exposure to the east wind, sudden change of one's mode of living, partaking of raw, uncooked food accumulation of phlegm in the body, malignant influence exerted by one's natal star, false dealings and evil doings, non-gratification of any mental or bodily hankering , and the puerperal conditions of women are the factors, which help the combination and concerted action of the deranged Vāyu, Pittam and Kapham. In each disease, the Vāyu, Pittam and Kapham :produce chemical changes in the blood according to the nature of the disease they give rise to and their characteristic symptoms.

* The term Vāyu, Pittam and Kapham have been very loosely used by the Ayurvedic Physiologists to designate two different sets of substances. In one acceptance, Vāyu, Pittam and Kapham mean nerve force, metabolism, and unutilised products of the body ; while in another, they signify gas, bile and phlegm.—T. R.

CHAPTER CXLVII.

DHANVANTARI said :—Now I shall describe the Nidānam of fever, with the help of which a fever of whatsoever type may be correctly diagnosed. The terms, the lord of diseases, the sinful one, the lord of death, the devourer, and the finisher are the synonyms of fever. Sprung from the upper eye of the wrathful and insulted Rudra in the sacrifice which was celebrated by Daksha, this dreadful and sinful disease attacks all species of animals, through their injudicious conduct. Unconsciousness heat and delirium being its principal characteristics. Manifest in the body of an elephant, it is called Pākala. The type of fever which is peculiar to the horse, is called Abhitāpa, In dogs, it is called Alarka; in clouds, it is called Indramada; in water, Nilika; in cereals, Oshadhi; in soil, Ushara.

The type due to the action of the deranged Kapham, is marked by nausea, vomiting, cough, numbness of the body, coldness of the skin, and appearance of rashes or eruptions on the body. As birth, growth, and death are natural to all created beings, so aggravation and amelioration are natural to all types of fever. Indigestion with a non-relish for food, numbness of the body, lassitude, a burning sensation in the region of the heart, restlessness (the patient finding no relief in any position whatsoever), non-evacuation of stool and other deranged principles, salivation, nausea, loss of appetite, tasteful moisture in the mouth, heat and gloss of the skin, heaviness of the body, constant urination, and natural fulness of the body, are the symptoms, which mark the type known as A'ma-Jvara, (*i.e.*, the stage in which the deranged humours have not been digested or resolved). Rousing of the appetite, lightness of the limbs, abatement of the bodily temperature, and evacuation of the contents of the bowels after the eighth day of the attack, are the indications, which

show that the deranged humours have been digested or have undergone resolution. Symptoms, which are peculiar to the several deranged humours combinedly mark the type of fever which is the product of their concerted action. Headache, swooning, vomiting with a burning sensation in the body and parchedness of the throat, aching pain in the joints, insomnia, fright, horrification, yawning and delirium, are the symptoms which characterise the type of fever due to the combined action of the deranged Vāyu (nerve-force) and Pittam (metabolism). Small heat, with a non-relish for food, pain in the joints and headache, low breathing, cough, and discolouring of the skin are the indications of the type due to the combined action of the deranged Vāyu and Shleshmā (Kapham). Fitful shivering, numbness of the body, perspiration with a burning sensation of the body, thirst, restlessness, vomiting of mucous and bilious matter, stupefaction, drowsiness, clamminess and a bitter taste in the mouth, are the indications of the type due to the combined action of the deranged Pittam and Kapham. All the symptoms combinedly mark the type which is due to the concerted action of the deranged Vāyu, Pittam, and Kapham in addition to the following specific ones, *viz.*, alternate fits of shivering and burning sensation in the body, vertigo, sleepy in the day, sleeplessness in the night, constant sleepiness or complete insomnia, excess or absence of perspiration, singing, dancing, laughing, stoppage of the natural functions of the organs, with sunk, redshot, watery eyes, and drooping eyelids, accumulation of gritty wax at the corner of the eyes, pain at the head, sides, joints and calves of the legs, vertigo, ringing in the ears, pain, violent shivering or absence of shivering, sooty colour of the tongue which becomes as black as charcoal and rough as that of a cow, heaviness and looseness of the joints, vomiting of "bloody or blood-streaked bile, rolling or tossing about of the head, violent unquenchable thirst, eruptions of warts or circular rashes on the skin, pain at the heart, purging or scanty evacuations of stool, glossiness

of the face, prostration of strength, loss of voice, delirium, deep heavy somnolence, and a croaking or wheezing sound in the throat. The type which is marked by the foregoing symptoms is called *Abhinyaṣa Sannipāta*. It destroys the principle of *Ojas* in the body (protoplasmic cells). In the *Sannipātika* type of fever, the deranged *Vāyu* produces the constriction of the throat, and the deranged *Pittam* consumes the vital principle of the organism. The deranged *Pittam*, on account of its expansive character, finds an outlet through, and tinges the conjunctiva with its own characteristic colour (yellow). Hence the yellowness of the eyes in a case of *Sannipātika* fever. A case of *Sannipātika* fever in which the deranged *Vāyu*, *Pittam* and *Kapham*, being extremely aggravated, impair the digestive heat and thereby help the full development of all its characteristic symptoms, proves incurable. In all other events, a *Sannipātika* fever can be made amenable to medicine only with the greatest difficulty. There is a different type of *Sannipātika* fever in which the deranged *Pittam*, separately enraged and aggravated, gives rise to a burning sensation in the skin and the stomach (*lit.*, the abdominal cavity), the burning sensation coming on either with the commencement or with the abatement of the paroxysm, and being first experienced either in the stomach or in the skin. Similarly, the aggravated *Vāyu* and *Kapham* produce rigor in *Sannipātika* fever, which being preceded by a burning sensation in the body indicates an unfavourable prognosis and is more dangerous of the said two types. In a case of *Sannipātika* fever in which the rigor comes on first owing to the action of the deranged and aggravated *Pittam*, the *Kapham* is set free and corrected, and with the abatement of the action of the aggravated *Pittam* comes on fainting, with swooning, vertigo, and thirst, etc. Somnolence, langour and vomiting manifest themselves in succession at the close of the paroxysm; which is ushered in with a shivering sensation. Fevers caused by the effects of a hurt or a blow, or

contracted through any foul contagion, or engendered through the potency of any spell, magic, or incantation, as well as those which are due to burns or scalds, are usually grouped under the traumatic head of fevers and owe their origin to extrinsic causes. Extreme fatigue or exhaustion brings on a type of fever in which the enraged and aggravated Vāyu affects the vascular process of the organism, and produces pain, swelling and discolouring of the skin. Anger, fright, bereavement, passion of love, exhalations of poisonous drugs, dusts of flowers, narcotics and the baneful influence cast by malignant planets may engender types of fever, which may be grouped under the traumatic head, and in which the patient laughs, weeps or raves like a maniac in succession. The type of fever caused by the odours or exhalations of any drug or cereal is marked by headache, vomiting, epileptic fits and wasting, etc., while the one, due to the effects of any poison, develops dysentery, epileptic fits, vertigo with a yellowish black colour of the skin, and a burning sensation in the body.

Palsy and pain in the head are the symptoms, which mark the case of fever due to anger, while delirium and palsy characterise the one due to the conjoint effects of fright and rage. Fever, which has its origin in the ungratified sexual desire, develops such symptoms as loss of consciousness or absent-mindedness, with somnolence, impatience, shyness, and a non-relish for food. In fever due either to the influence of malignant stars, or to the concerted action of the three morbid principles of Vāyu, Pittam and Kapham (Sānnipāta) both the Vāyu and the Pittam of the organism are simultaneously enraged. The types of Sānnipātika fever caused through the dynamics of a curse or an incantation, are simply unbearable in their intensity. In cases of spell-originated fever the patient should be basked in the glare of the sacrificial fire (Homāgni) into which libations of clarified butter should be cast by reciting the

Abhichāra-Mantram. The two last named types of fever are usually ushered in by the appearance of a large crop of bilious eruptions on the skin, great restlessness, fainting fits, and the absence of any distinctive knowledge regarding the different quarters of the heaven. The patient tosses about in the bed in intense agony, and the heat goes on increasing day after day. Thus the premonitory symptoms of the eight forms of fever have been briefly described.

All types of fever are either mental or physical, superficial or affecting the deeper principles of the organism, and mild or virulent. Similarly they may be grouped under two broad sub-divisions such as mature or immature, and Epidemic or sporadic.*

A paroxysm of bodily fever first affects the body, whereas it first invades the mind in a case of the mental type. In cases of fever due to the action of the deranged Kapham (cold or catarrhal fever), the deranged Vāyu, in conjunction with the deranged Kapham, produces rigor and horripilation, whereas the combination of the deranged Pittam in such cases is witnessed as the burning sensation in the body. Contrary symptoms such as hyperperaxia with loose motions of the bowels are manifest in a case of Sānnipātika fever only on account of the simultaneous derangement of the different morbid principles of the body of a contrary character. In cases of Vahirlinga Sānnipāta all the symptoms are restricted to the external or superficial principles of the organism, and therefore they become fully patent.

The organic Vāyu becomes deranged during the rainy season (Bhādra and A'shvin), the Pittam in autumn (Kārticka and Agrahāyana), and Kapham in spring (Phālguna and

* A case of fever, which is caused by the deranged morbid principle which is naturally enraged and aggravated during any particular season of the year, is said to be seasonable (Prakrita) when it breaks out in that season. It is called Vikrita (unnatural) when contrary is the case.

Chaitra)* Hence a case of fever which is due to the deranged Vāyu is said to be natural when it breaks out in the rainy season. Similarly, cases of Pittaja or Kaphaja fever breaking out in autumn or spring are said to be natural. In fever due to the action of the deranged Pittam and which breaks out in autumn, the Kapham lies subservient to the deranged Pittam. Accordingly the patient may be safely advised to fast in the case of fever which is due to the concerted action of the deranged Pittam and Kapham. In spring, the deranged and aggravated Kapham, in conjunction with the deranged Vāyu and Pittam, gives rise to a type of fever in which the two last named morbid principles of the body remain subordinate to the enraged Kapham.

A paroxysm of fever unattended with any supervening or dreadful symptoms and appearing in a person of unimpaired strength readily proves amenable to medicine, while the one which is accompanied with grave symptoms, and evinces the concerted derangement of all the three morbid principles of the body often finds a fatal termination. The holy sages of yore have thus opined on the subject. The presence of a large concourse of distressing symptoms together with a sense of constant *malaise* and aching pain in the limbs, constant micturition, intense heat of the body, loss of appetite, non desire for food, and impairment of the digestive function mark a case of immature fever (A'majvara or the stage of fever before the resolution of the different morbid principles which lie at its root). Heat, hyperperaxia, waterbrash, delirium, motions of the bowels, vertigo,

* In certain parts of India.

भाद्र्यादाक्षयो दर्का, कार्त्तिक मार्गशीर्णी शरद् ।

पात्रुन् चैत्रो वसन्तः ।

सन्तुत संहिता । दत्तवान्नम्

and rapid breathing indicate that the fever is approaching its crisis (*lit.*,—is being matured). Rice meal should be prohibited and a light diet should be enjoined in its stead for seven days in cases where there would be reasons to apprehend the immature (unresolved) state of the deranged organic principles in fever.

The holy sages have classified the Sānnipātika fever into five different kinds according to the nature of the morbific principles which serve as its exciting factors, its periodicity or time of attack, and the strength or weakness of the patient (the line may be likewise interpreted to mean according to the virulence or mildness of an attack). These five types of fever are respectively named as Santata (remittent), Satata (intermittent), Anyedyushka (appearing on every alternate day), Tritiyaka (tertian), and Chaturthaka (quotidian). The morbific principles such as the deranged Vāyu, Pittam and Kapham, enraged and aggravated by their own enraging and aggravating factors, lie stuffing the ducts which carry the feces, urine, and sweat, etc., and invade as well the fundamental organic principles of the body and give rise to heat and pyrexia. The disease (fever) affects the lymphchyle (blood or the vascular system) and grows in strength and intensity without knowing any remission or abatement. It is simply unbearable in its virulence. The disease runs its course in seven, ten or twelve days according to the predominance of the deranged Vāyu, Pittam or Kapham, on which days the morbific diatheses are either fully resolved and eliminated (Malapāk) thus bringing on an unfavourable crisis; or the fundamental principles of the body are dried up through the agency of fever-heat and predict a fatal termination. This is the opinion of the holy Agnivesha. But according to Hārita, the critical days in a case of Sānnipātika-fever are the seventh, the ninth, the eleventh, and the fourteenth. The patient either dies on any of these days, or passes into a state of convalescence. The

course of the disease is shorter or longer according as the affected fundamental principles of the body are purified and brought back to their normal state, sooner or later. Even a small quantity of morbific diatheses present in the organism of a weak or emaciated person of unwholesome living, is augmented by, and gains in intensity from, the cumulative strength of the other morbid matter continuing therein, and thus leads to a gradual wasting of the body. Thus by causing the general wasting of the body, it brings on a type of fever which baffles all medical skill. The fever thus aggravated leads to a general break down of the constitution. On the other hand, the disease, if checked by any kind of medicine, soon suffers an abatement, the small residue of fever still remaining being absorbed in the lymph chyle. With the absorption of fever in the lymph chyle, cachexia, sallowness of complexion and lethargy also vanish. In the meantime, owing to the dilation of the vessels that carry the lymph chyle, the morbific diathesis is set free, and eliminated through the natural outlets of the body without being able to spread through the whole organism. The type of fever, which continues without remission for a certain number of days, is called Santata (remittent). The type in which there are periods of distinct intermission or abatement is called Satata (intermittent). The type known as Vishama has no definite periodicity, nor any fixed term of continuance, and its attacks are usually nocturnal. Any morbific diathesis taking lodgment in the blood, produces Santata-type of fever. In the type known as Anyedyushka, the paroxysm comes once within twenty-four hours at the juncture of the day and night. In the Tritiyaka-type (Tertian), the vessels containing fat and carrying the essential principle of flesh are contaminated. In this fever the patient suffers from an excruciating headache through the action of the deranged Vāyu and Pittam, from aching pain in the sacrum (extending to the coccyx) through the action of the deranged Kapham and Pittam, and from a

pain along the spinal column through the action of the deranged Vayu and Kapham. The type called Chaturthaka, fever results from the contamination of either the fat, marrow, or any other secretion of the body by any of the morbific diatheses. Moreover the quotidian-fever which is confined to the marrow, makes itself manifest twice a day. In the first-named type, the paroxysm is ushered in with a numbed pain in the knee-joints and calves of the legs, while an excruciating headache marks the advent of the last-named one. The type known as the Chaturthaka-Viparyaya, has its seat in the bone and the marrow. The paroxysm comes on the first day and continues for three days in succession, completely going down on the fourth. Owing to the virulence of the morbific diatheses through injudicious diet and conduct of the patient, the deranged morbific principles are not eliminated in well-digested condition, hence arises the necessity of foregoing rice-meal and observing a light diet for seven days in this type of fever. The mind and physical acts of the patient are equally affected; and in consequence of its invading the deeper principles of the organism and the concerted action of the deranged Vayu, Pittam and Kapham therein and their equality in virulence and intensity, a case of the Chaturthaka-type of fever soon runs into an incurable one. The morbific diatheses go on accumulating in the remote and minute bloodvessels of the body, in consequence whereof the body does not suffer any attenuation, though the patient complains of a little heat and an uncertain kind of *malaise*. The disease, not checked with proper medicines at this stage of its incubation, manifests itself in nightly paroxysms of pyrexia, and other serious symptoms. The fever slowly infiltrates into the successive fundamental principles of the organism in proportion to the diminution of the bodily strength of the patient; and a short while after, the angry morbific diathesis incarcerated in the organism begins to work mischief and brings on its own peculiar cachexia. As a seed

sown in a congenial and well-watered soil does not wait long to sprout, so the morbific diatheses, the seeds of diseases, incarcerated in a disordered human organism and nourished by their own exciting or aggravating factors, do not take a long time to take shape and manifest themselves in the form of a particular disease. As an extraneous imbibed poison carried down into the stomach, gains in strength from its own aggravating factors, and produces its harmful effects in due course of time, so the different types of Satata-, and Santata-, fever are originated in the human body.

The symptoms, which mark the type of fever restricted to the organic principle of lymph chyle, are water brash, nausea, a feeling of heaviness in the limbs, dejection, aching pain in the limbs and yawning, together with vomiting, difficult breathing and a marked non-relish for food. The following symptoms are developed in the type in which the fever invades the circulatory system (blood). *vis.*, spitting of red (arterial) blood, thirst, and appearance of crops of dry, hot eruptions on the skin, together with a redness of the skin, vertigo, delirium, a sense of intoxication and a burning sensation of the body. Thirst, lassitude, emission of semen, an internal burning sensation in body, vertigo, jerky movements of the limbs, and fetour of the skin are the symptoms which characterise the type in which the fever invades the flesh. Perspiration with an unquenchable thirst, vomiting, fetid smell of the skin and impatience are the symptoms which mark the type in which the fever affects the fat. The type in which the fever invades the organic principle of marrow, manifests such symptoms as evacuation or elimination of the morbific matter from the system, sleeplessness, dyspnoea, convulsive movements of the limbs, together with difficult respiration and a sensation of heat in the inside, and cold on the surface of, the body. Vanishings of sight, severance or disunion of the Marmas (vulnerable bone-joints or venal, neural or arterial anestomoses), numbness of the

male organ of generation, and non-emission of semen are the symptoms which are exhibited in the type in which the fever attacks the principle of semen. Each of these five types of fever are respectively more difficult to cure than the one immediately preceding it in the order of enumeration. A case of seminal fever usually ends in death. The types in which the fever affects the marrow or the semen are absolutely incurable.

The type known as Pralepaka is marked by rigour, delirium, a comparatively lower temperature of the body, and heaviness of the limbs. The patient feels as if his whole organism has been plastered with a coat of phlegm.

In the Angavalasaka-type there is small heat with numbness of the limbs, parchedness of the skin, and rigour. The patient feels as if his whole body has been stuffed with phlegm (mucous). The fever is persistent in its character and may be cured only with the greatest difficulty. In the Haridrabha-type (yellow fever), the skin, urine and feces of the patient become yellow. It is fatal as death itself. In the type known as Ratrijvara, both the deranged Vāyu and Kapham of the patient's temperament become equally dominant owing to the Pittam being considerably reduced. There is but little pyrexia in the day which is increased in the night with the aggravation of the paroxysm. The deranged Kapham (phlegm) in the patient's body is naturally dried up by the rays of the sun as well as by the heat originated through the movements of his body during the day. Hence the small rise of the bodily temperature during day in this type of fever, which persists as a remnant of the night's paroxysm only through the action of the deranged Vāyu. When the Kapham continues in the patient's stomach, which is its natural seat, and the deranged Pittam in the abdomen, the upper part of the body remains cold, while its lower part is felt hot to the touch during a paroxysm-fever. On the contrary, when the deranged Kapham is located in

the extremities, and the deranged Pittam is incarcerated in the trunk of the body, the hands and feet are felt hot, and the latter cold.

The fever, which invades the principle of lymph chyle, blood, flesh or fat, is easily curable, while the one, which affects the bone or marrow, and is detected from the atrophy and discolouring of the locality affected, can be made amenable to medicine only with the greatest difficulty. This type of fever is further characterised by unconscious or sub-comatose of the patient, hyperpyrexia, frequent loose motions of warm muco-bilious matter, and an angry look of the eyes.

Subsidence of heat and pain, appearance of sores on the teeth or of herptic eruptions on the lips, perspiration, with a desire for food and an unruffled state of the mind, and healthy functions of the organs of sense-perceptions are the symptoms which indicate that the fever has perfectly gone down.

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CHAPTER CXLVIII.

DHANVANTARI said :—Now I shall discourse on the *Aetiology* and symptoms of Raktapittam (*Hæmorrhage*). The bodily Pittam deranged through such factors as excessive ingestion of Kodrava and Uddalaka (grains) or extremely hot, bitter, acid, or saline things, or of those which are followed by an acid re-action in the stomach, or through the agency of those which accelerate the process of metabolism and increase the metabolic heat in the organism, deranges, in its turn, the liquid bile which by gradually contaminating the blood, courses with it throughout the system. Owing to a similarity which exists between the blood and the bile, in colour, smell, origin and morbid effect, this bile-charged blood

in Hæmorrhage is called blood in the parlance of the Ayurveda.* The blood in Hæmorrhage rises from the spleen, liver, bloodvessels, and the receptacle of blood. Heaviness of the head with a non-relish for food, desire for cold things and cool contracts, vertigo, darkness of vision, nausea, vomiting with a belching sensation, cough, laboured or difficult breathing (dyspnoea) with a sensation of fatigue or exhaustion, a fishy smell in the mouth, redness of the face, redness, blueness or yellowness of the conjunctiva, inability to distinguish a red colour from the yellow or blue, dreams of insanity in sleep and an absence of fever are the symptoms which mark the premonitory stage of Rakta-pittam. There is hæmorrhage either from any of the super-clavicular cavities of the body, such as the ears, the nose, or the eyes, or from any of the downward passages, such as the anus, penis or vagina. Sometimes the deranged blood flows out in jets through the pores of the skin. Hæmorrhage from any of the superclavicular passages of the body, readily yields to medicine inasmuch as the deranged Kapham which serves as the exciting factor of the disease in these cases, may be easily curbed with the help of purgatives. In such cases, a medicine which helps the purging of the deranged Pittam (bile) is a far better remedy than that which arrests its secretion, more so because the deranged Kapham which invariably acts in concert with the disordered Pittam in such cases, gets the chance of being eliminated from the system. Drugs of a sweet or astringent taste, as well as those which generate Kapham in the system, or increase glandular secretions of the organism, or are bitter or pungent, should be deemed beneficial in these cases.

Palliation is the only remedy possible in cases where Hæmorrhage occurs from any of the downward passages.

* In the Ayurvedic physiology blood and bile are but the modifications of the lymph chyle under different degrees of metabolism (Rasapaka).—Tr.

of the body, since the administration of emetics is the only treatment admissible. The patient in such a case should be looked upon as a person whose days are numbered. A little of any of the drugs which help the elimination of the deranged Pittam, and a little other medicine to subdue the concomitant symptoms may be given to a Raktapitta patient of unimpaired strength and of not much disordered Pittam. Sweet and astringent substances are good for patients of the foregoing type. Cure is almost hopeless in the case of a patient in whom both the deranged Vāyu and Kapham act in concert with the deranged Pittam and serve as the exciting factors of the disease. A case of Raktapittam, in which Hæmorrhage occurs from both the upward and downward passages of the body, baffles all medicine since purgatives and emetics are the only two remedies which can be given with benefit in this disease. In short, emetics may be given with advantage even in a case of Raktapittam where the morbid principles act in concert. It is needless to say that the last-named type of the disease is fatal as a spear-dart of the God Shiva, since many a distressing and unfavourable symptom is found to supervene from the outset.

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CHAPTER CXLIX.

DHANVANTARI said :—I shall first deal with the aetiology of cough, inasmuch as this disease fast affects the entire organism, and speedily runs its course. The disease admits of being grouped under five sub-heads according as it is brought about through the deranged action of Vāyu, Pittam, or Kapham, or as the outcome of consumption, or ulcerative Endocarditis.

Any of these five types of cough, being neglected at the outset, may run into a case of Pthisis, and each of them is successively more virulent than the one immediately preceding it in the order of enumeration. An itching, tickling sensation in the throat, and a non-relish for food are the symptoms which mark the premonitory stage of every type of cough. Parchedness of the throat and mouth, and a sensation of dryness in the cavity of the ear are the symptoms which characterise the type due to the action of the deranged Vāyu. The wind, which courses through the lower parts of the body, violently rushes upward and presses upon the larynx and the bronchi. The agitated wind fills the vessels causing the sides to heave up in spasms, and the eyes seem as if starting out of their sockets. The voice becomes weak and a sound resembling that of a broken belmetal gong is perceived in the mouth and larynx. The patient complains of a bruised pain at the sides, attended with a violent headache, and an aching pain about the region of the heart. Aphonia, hurried breathing and swooning may be also present, and a sort of dry spasmodic cough constantly harrasses the patient who finds a little relief only by hawking a kind of dry mucous out of the throat, which often causes horripilation. These are the symptoms which mark the type due to the action of the disordered Vāyu (Nervous, spasmodic cough).

A bitter taste in the mouth accompanied with fever, vertigo, bilious vomiting, and yellowness of the conjunctiva, as well as blood-spitting, thirst, aphonia, darkness of vision, etc., mark the bilious type, and the patient sees bright rings of fire floating before his eyes during a fit of cough. In the type due to the action of the deranged Kapham, the patient complains of a slight dull pain in the chest, and a heavy numbness in the head and cardiac region, and feels as if the throat has been plastered with a coat of sticky mucous, which cannot be scraped out with efforts. Vomiting, and horripilation, attended with a fluent coryza secreting a thick

glossy mucous, and a non-relish for food are the symptoms, which further characterise this type of cough.

The local Vāyu enraged through such factors as inordinate and overfatiguing physical exercise, lifting of heavy loads, etc., which give rise to ulcers in the chest, becomes united with the aggravated Pittam, and produces a type of cough in which the patient coughs out bloody or blood-streaked mucous, or spits out a sort of brown, yellowish, dry, knotty, or angry-looking mucous. The patient feels pain in the throat at the time of coughing, and complains of heat and an aching, piercing pain in the heart while spitting, or hawking out the phlegm. Fever with thirst, shivering, and dyspnœa, and hoarseness with a breaking pain in the joints, supervene ; the voice becomes small, weak and resembles the cooing of a dove ; the sides ache ; the digestion is impaired ; and palour and weakness go on increasing every day. In this stage all the specific symptoms of Pthysis are developed. There is extreme prostration with bloody micturition, dyspnœa and a catching pain at the back and sacrum. A pthysis patient generally coughs out a greenish, bloody, or blood-streaked, fetid, pus-like, mucous ; and complains of diverse kind of pain even in bed. The heart seems as if it is being boiled ; and the patient, without any ostensible reason, complains of heat ; and evinces a desire for cool things and heavy meals. Prostration goes on increasing ; the eyes, teeth, and face of the patient assume a glossy peaceful look ; and all the specific symptoms of wasting supervene.

A case of consumption (*Rāja Yakshmā*) or Ulcerative Endocarditis (*Urah-kshata*) may be arrested, if not radically cured, under a judicious medical treatment resorted to at the very commencement of the disease. Both these diseases in a strong and young patient, may be expected to be cured, if well-cared for from the outset. All those forms of ailment which admit only of a palliative treatment, as well as the maladies of old age may bring on dyspnœa, cough,

consumption, vomiting, Aphonia and a host of other dis-tempers, if not well-cared for, at the outset. Thus ends the *Aëtiology* of Cough.

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CHAPTER CL.

DHANVANTARI said :—Now I shall discourse on the Nidānam of Dyspnoea Shvāsa . A case of chronic or aggravated cough may run into one of Dyspnoea, or the enraged morbid principles of the body may likewise give rise to this diseased condition. Difficult breathing may also mark the sequel of Amātisāra (mucous dysentery), vomiting, chlorosis, fever, or poisoning, or may be produced as the effect of an exposure to dust storm, smoke, cold wind, or of a blow on any of the vulnerable anastomoses of nerves, arteries, etc., (Marmas). Dyspnoea may be divided into five different kinds such as Kshudraka, Tamaka, Chhinna, Mahān, and Urdha-Shvāsa. The Vāyu (nerve-force), that courses all through the organism, affects the channels of food-carrying, water-carrying and breath-carrying ducts in the event of its own vessels being obstructed by the deranged Kapham (mucous deposits), and remains incarcerated in the cardiac region, producing dyspnoea from the lower end of the stomach. An aching pain about the heart and the sides, contrary direction of the breath-wind, long drawn breaths, pain at the temporal bones, and tinnitus are the premonitory symptoms of this disease. The Vāyu, enraged and aggravated by the toils of overeating, and over fatiguing physical labour, obstructs the vessels by enraging and aggravating the deranged Kapham, coursing through them in a contrary direction, and produces the form of difficult breathing known as Kshudraka.

Shvāsa. The enraged Vāyu, by exciting the deranged Kapham, lies catching at the head, neck and cardiac region, and produces an aching pain at the sides. A wheezing sound is heard in the throat, and catarrh with fits of fainting and a non-relish for food supervene. The aggravated Vāyu increases the difficulty of breathing, and the patient is seized with a violent fit of cough, feeling a little relief when a little mucous is coughed, or belched out. He is obliged to sit up, as a lying or recumbent posture tends to aggravate the pain and difficulty of breath. The eyes are turned upward and beads of perspiration break out on the forehead of the patient, testifying to the intense agony he suffers from in this form of disease. The lining membrane of the cavity of the mouth gets dry and parched up by constant drawing in of the breath-wind, and the patient evinces a strong desire for hot drinks or food. Winter, rain, east wind, and partaking of phlegm-generating food, are set down as the aggravating factors of Asthma.

The type known as Tamaka Shvāsa is curable only in a strong patient, but the paroxysm does not speedily abate in the event of there being fever, epileptic fits, rigour, etc., in its company. In this type both cough and dyspnoea are marked by their virulence. The patient becomes emaciated, and complains of a cutting pain at the chest and the Marmas. Perspiration, fainting fits, and tympanites with a burning sensation in the bladder are its further characteristics. The eyes become red, swollen, and glossy, and are turned downward. The patient complains of a dryness in the throat, and drops down unconscious, moaning in a low, piteous voice.

In the type known as Mahā-Shvāsa (cerebral dyspnoea) the patient breathes very hard and upward (with upturned nose) like an infuriated bull. The breathing is hard, rapid and hurried, and the patient becomes senseless and almost speechless with eyes turned upward, and stool and urine are entirely suppressed. The throat is dry and parched; respiration becomes hard and

rapid, drops of perspiration appear on the forehead, and the patient complains of an excruciating pain at the head and the temples. All chance of recovery should be given up if the patient is found to continue in this state for a while. In this type the mouth and ears of the patient are found to be stuffed with mucous, and the eyes under the influence of the aggravated Vāyu, are found to roll about in their sockets or are fixed in an upward stare. The heart seems as if being torn asunder, and the patient moans for a while and then lies speechless in death. Medical treatment may be useful in this tye of dyspnœa until the preceding symptoms appear, in which case the physician should think it prudent to retire.

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CHAPTER CLI.

DHANVANTARI said :—Now I shall discourse on the Nidānam of Hiccough. Hiccough and dyspnœa result from similar causes, and its preliminary symptoms, as well as the number of types in which it is ordinarily divided by pathologists, are same as those mentioned under dyspnœa. The several types of hiccough are named as Vakshyodbhavā, Kshudrā, Yamai, Mahati, and Gambhirā. The wind in the stomach, enraged and aggravated by hasty and injudicious eating, partaking of sharp, unwholesome and parchifying substances and such like causes, produces a kind of hiccough which is never loud, and which abates with the eating of the evening meal. This type of hiccough is called Vakshyodbhavā or Annajī. The low and mild hiccough, which is caused by the wind enraged by taking physical exercises, is called Kshudrā. It rises from the root of the throat, becomes aggravated through labour, and

abates with the partaking of food. The type in which hiccoughs rise in couples, and which, though mild at the outset, becomes violent in course of time, and in which the head and the neck are simultaneously shaken, is called Yamala. Delirium, vomiting, dysentery, yawning, and distortion of the eyes are the symptoms that are found to supervene with the advancement of this type of hiccough. In the Mahāhicca-type (the eyebrows droop down, the temples are sunk, consciousness vanishes, a peculiar pain is felt in all the sense-organs the spinal bone is arched down, and an aching pain is felt about the heart. This kind of hiccough violently rises from the bottom of the abdomen, or from the region of the umbilicus, in quick succession and accompanied by a loud report and an excruciating pain. Yawning and spasmodic jerks of the limbs, are its characteristics. This type of hiccough proceeds only from fatal and deep-seated organic disorders, and the remedies administered to subdue the same, must be likewise deep-acting in their potency. The two last-named types should be abandoned as incurable, while the one, which is not ordinarily fatal, should be regarded as indicating an unfavourable prognosis as soon as it develops all the aforesaid grave symptoms. Any of the types of hiccough, afflicting an old man, or one of impaired digestion, or one that is extremely run down from sexual excesses, may have a fatal termination. Any disease of whatsoever type and denomination, may prove fatal, but the only two maladies, that portend an impending danger, are hiccough and dyspnoea.

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CHAPTER CLII.

DHARMYANTARI said :—Now I shall discourse on the Nidname of Raja Yakshini (pulmonary consumption). The terms

Rāja Yakshmā, wasting (Kshaya), Shosha (atrophy, lit. withering up), and Rogarāt (king of maladies) are all synonymous terms. The Moon-God, the King of the Brāhmaṇas and Asterisms, had an attack of pulmonary consumption in days of yore, and as it first appeared in that King (Raja) of Heavens, it has since been honoured with the proud designation of King of Maladies.*

The disease may appear as a sequel to any other disease, and certainly runs as the harbinger of many. The disease is called Kshaya from the fact of its causing a general wasting of the body, as well as from the incapacity of any medicine in arresting that waste. It is called Shosa (Atrophy) from the fact of its withering up the fundamental organic principles of lymph chyle, blood, flesh, fat, bone, marrow, and semen in succession. Rash feats of strength, over-fatiguing physical exercise, loss of semen, albumen or any other albuminous principle of the organism, voluntary suppression of any natural propulsion of the body, and irregular or insufficient food may be set down as the exciting factors of Rāja-Yakshmā. The Vāyu, enraged by any of the preceding causes, affects the process of metabolism all through the organism, and hence the unutilised products of the body

* With a view to emphasise the facts of a gradual wasting of the fundamental principles of the body and formation of cavities in the lungs in pulmonary consumption, our Ayurvedic pathology, in which science has been sublimized to chime in harmony with the universal poetry of Brahmanic genius, has made use of the gradual waning of the moon's disc in the dark fortnight and the existence of dark caves in the lunar continent as representing the typical picture of the organic lesions and changes in the human body in Phthisis. The Moon-God has been punished with this disease in the Puranas for his ardent and sinful passion for his preceptor's beautiful wife (Tārā), and it may not be incorrect to assert that originally the lesion, as handed down to posterity, might have some connection with mental dejections and sexual excesses.—Tr.

(Kapham or Vyartham), which becomes increased in consequence, are carried into the unions of bodily members and appendages (such as anastomoses of veins and arteries) and dilate or contract the orifices of the principal ducts of the body, giving rise to pain in regions above, below, about and across the heart.

Salivation with fever, hyperperoxia and a sweet taste in the mouth, dulness of appetite, a glutinous desire for food and drink, a thought of uncleanness in things clean and pure, a feeling as if his food and drink have been studded with bits of hair or flees' wings, nausea, vomiting, a non-relish for food, extreme whiteness of the eyes, chest, palms of the hands and soles of the feet as well as of the armpits, and expectoration of thick mucous even without bathing, are the symptoms which mark the premonitory stage of this disease. The patient experiences a pain in the tongue and arms, learns to abhor his body, becomes unreasonably fond of wine and women or loathes their sight, and suffers from giddiness. Hairs, and nails of toes or fingers become marked by their rapid and excessive growth, and sleep become chequered with fearful dreams. The patient dreams of lizards, serpents, monkeys, or of savage birds or beasts darting upon his head, or as if he is climbing a hill of ashes, hairs, paddy husks, or a withered tree. He sees deserted hamlets and homesteads in his sleep, or dreams of burning forests, and dry and empty river-beds. Catarrh, dyspnoea, cough, headache, loss of voice, a non-relish for food, updrawn breath, emaciation, vomiting, fever, and pain at the sides, chest and joints are the eleven specific symptoms of the disease under discussion. The distressing symptoms, which are invariably found to supervene, are a breaking pain in the throat, yawning, aching pain in the limbs, spitting of blood, impaired digestion, and a foul-smell in the mouth. Of these, headache, aching pain at the sides, and in the limbs, constriction of the throat, hoarseness, and kindred symptoms should be attributed to the action of

the deranged Vāyu, while to the deranged Pittam should be ascribed the burning sensation in the shoulders and extremities dysentery, blood-spitting, foul-smell in the mouth, fever, and the general excited condition of the body. Vomiting cough, feeling of heaviness in one half of the body, water-bash, catarrh, dyspnoea, aphonia, and impaired digestion with a non-relish for food are the symptoms, which owe their origin to the action of the deranged Kapham in Raja Yakshmī. The enraged morbid diatheses, such as, the Vāyu, Pittam and the Kapham, produce a general anasarca in these cases only on account of the impairment of digestive capacity. The burning sensation in the cardiac region, which is usually experienced in these cases, is only for the diminution which the fundamental principles of lymph chyle, and blood, suffer on account of the obstructed orifices of the vessels of the vascular system. The food undergoes a sort of acid reaction in the stomach, for which reason the food ingested by a phthisis patient cannot contribute to the formation of a healthy lymph chyle, and hence cannot make good the waste which incessantly goes on in the body. Accordingly, a phthisis patient may be described as living by drawing upon the reserve capital of life, and his body, in the absence of healthy nutrition and assimilation, becomes emaciated from day to day. A prudent physician should not take in hand a phthisis patient whose sense-organs have been affected even before the development of most of the specific symptoms of the disease. The disease occurring in a strong and young patient and well cared for from the outset, may not develop more unfavourable symptoms, and may ultimately prove amenable to medicine. Once its specific symptoms have been fully developed, the disease should be regarded as past all cure. The voice becomes weak or rough in this disease owing to the loss of the organic principle of fat. In the type due to the action of the deranged Vāyu, the body loses its gloss and heat, and the

patient feels as if his throat has been studded with the bristles of Shuka Shimvi leaves. The gradual wasting of the body, and the burning sensation in the throat and palate, in these cases, should be ascribed to the action of the deranged Pittam. The sensation of a sticky mucous, together with the specific wheezing sound, in the throat is due to the action of the deranged Kapham. Vertigo, darkness of vision, and symptoms peculiar to the deranged Kapham are invariably present. Wasting of the body is accelerated by an unwholesome diet and injudicious and intemperate living in Rāja-Yakshmā. This disease is seldom curable, and a wise physician should abandon the patient just as its specific symptoms would be but partially developed.

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CHAPTER CLIII.

DHANVANTARI said :—Now hear me, O Sushruta, discourse on the Nidānam of Arochakam (Non-relish for food). The several morbid diatheses of Vāyu, Pittam, and Kapham, by finding lodgment in the tongue and the heart, give rise to three different forms of Arochakam. The fourth kind owes its origin to their concerted action, while the fifth is usually brought about through a perturbed condition of the mind. The patient complains of an astringent taste in the mouth in the Vāyu-originated, of a bitter taste in the Pittaja, and of a sweet taste in the Kaphaja type. In the type due to grief, fright, or anxiety, all things seem vapid and tasteless. The vital Udāna Vāyu flings up the morbid principles from the bottom of the stomach, and thus carried up into the cavity of the mouth, they give rise to waterbrash with a saline taste in the mouth, annihilate all desires for food, and

bring a host of other discomforts in their train. The patient suddenly feels a pain at the back and about the umbilicus, and the ingested food is thrown up in the side of his stomach, causing him to belch out a scanty, frothy, and astringent chyleous matter.

In the Vāyu-originated type of this disease there are loud eructations, and painful and violent vomitings after that, bringing cough, parchedness of the mouth, and hoarseness in their train. In the Pittaja type, the patient vomits a kind of greenish, or yellowish, blood-streaked acid matter of a bitter and astringent taste, resembling alkaline water—thirst, fainting, and a burning sensation in the body being its further characteristics.

In the type due to the action of the deranged Kapham, there is expectoration of thick glossy, yellowish, ropy mucous of a sweetish saline taste, attended with a copious salivation, and horlipilation. Symptoms such as, swelling of the mouth, somnolence, cough, and nausea with a sweetish taste in the mouth, are found to supervene. In the type due to the concerted action of all the three morbid principles of Vāyu, Pittam and Kapham, the patient finds no pleasure even in the most congenial topics, which, according to Vishnu, ought to be discussed in a gentle assembly. All sights and sounds are hateful to him. The disease is aggravated with the aggravation of any of the abovesaid morbid principles in the body. The type due to the presence of worms in the intestines, or to the ingestion of any stale or unwholesome food, manifests colic, shivering, and nausea, etc., as its specific indications.

CHAPTER CLIV.

DHANVANTARI said :—O Sushruta, now I shall discourse on the Nidhanam of Hridroga* which admits of being grouped under five sub-heads according as the deranged Vayu, Pittam and Kapham, either severally or concertedly lie at the root of the disease, or as any parasitic growth in the heart serves as its exciting factor. In the type due to the action of the deranged Vāyu, the patient complains of a vacuum in his heart, which seems dry, numbed, and as if being broken or turn asunder. He cannot bear the least sound or noise, and is frightened, or feels dejected, or indulges in grief without any apparent reason. Insomnia becomes markedly patent, and the patient suffers from difficult breathing, shivers, and lapses into fits of unconsciousness. The biliary type develops such symptoms as thirst, fatigue with a burning sensation in the body, perspiration, acid eructations, vomiting of acid or biliary matter, fever and darkness of vision. The symptoms, which manifest themselves in the type due to the action of the deranged Kapham, are a sensation of numness in the heart, impairment of digestive faculty, distaste in the mouth, cough, pain in the bones, expectoration of mucous, somnolence, and fever with a non-relish for food. The type, which is due to the concerted action of the deranged Vāyu, Pittam and Kapham, exhibits syptoms which are peculiar to the form which are respectively brought about by each of these morbid principles. A blackish (dull) yellow

* The term Hridroga of the Ayurvedic pathology, which is usually translated as diseases of the Heart, includes palpitation of the heart, Angina Pectoris and kindred disorders, such as aneurism of the thoracic aorta, but does not signify any structural or valvular disorder of the heart.—Tr.

colour (brownish) of the conjunctiva accompanied by vertigo, nausea, waterbrash, œdema, expectoration of mucous, and an itching sensation in the limbs form the specific indications of the type of Hridroga which is of a parasitic origin. The patient feels as if his heart is being sawed with a sharp-toothed saw. The medical treatment of a case of any of these types of Hridroga should be commenced almost simultaneously with the manifestation of any of its specific indications, inasmuch as it is often found to run into one of the incurable types, and speedily runs its course, terminating fatally in most instances. The sixth form or type of Hridroga is found to result as a supervening symptom of any other pre-existing distemper in which any of the vital principles of the organism, such as, blood, lymph-chyle, albumen, etc., has suffered an abnormal loss or diminution. In almost all the types of Hridroga, there occurs a loss of any of the abovesaid vital principles of the body in consequence of which both the Vāyu and Pittam are enraged. Hence an abnormal derangement of the Vāyu and Pittam, causing spasmodic jerks in all the limbs, rigour, palpitation of, and a burning sensation in, the heart, and fits of unconscious should be looked for in all the types described above. The water-carrying vessels, which traverse the throat, palate, lungs and the root of the tongue, become dry and parched up, giving rise to a short of unquenchable thirst which is common to all the forms of Hridroga. An unquenchable thirst attended with dryness of the mouth (the patient craving for more water each time), loss of voice, roughness of the throat, lips and palate, difficulty in protruding the tongue, delirium, mental aberrations and loud eructations, are the further characteristics of this disease. Prostration, dejection of spirit and vertigo with a breaking pain in the temples, loss of smell, dulness of hearing, and insomnia with a vapid taste in the mouth, are the symptoms which are developed through the action of

the deranged Vāyu in Hridroga. A little increase of reactionary acidity in the stomach after digestion accompanied by a bitter taste in the mouth, redness of the eyes, a burning sensation in the body, dryness of, and a feeling as if fumes are escaping through, the skin, and fainting are the symptoms which should be specifically attributed to the action of the deranged Pittam in the present disease. In the Kshayaja type the aggravated Kaphah chokes up the passages of Vāyu in the heart, and the sticky mucous accumulated in those vessels absorbs heat, like thickened slime. Somnolence, and a sensation as if the lining membrane of the throat has been studded with the bristles of a Shuka insect, together with a sweetish taste in the mouth, are the symptoms which should be attributed to the action of the deranged Kapham in this disease. A sensation of heaviness and numbness in the head, vomiting, lassitude, indigestion with a non-relish for food, and tympanites, are the symptoms, which should be attributed to the concerted action of the deranged Vāyu, Pittam and Kapham in a case of Hridroga. Owing to the obstructed course of blood and generation of mucous in the system in this disease, both the deranged Vāyu and Pittam are inordinately aggravated, and for this the patient, though suffering from an intense heat in the body, is suddenly seized with a rigour which shakes him to the very bones.

The type of Hridroga, which is caused by the Pittam being obstructed in the thorax through the agency of thirst, should be regarded as of a bilious origin. Similarly, a kind of aching pain is felt in the heart through drinking large quantities of water inasmuch as heavy drinks naturally dissolve the albuminous constituents of the body and help their digestion in the usual way. The kind of thirst, which is generated through taking acid, saline or emollient things, should be regarded as caused by the deranged Kapham. The kind of thirst which follows from the loss of lymph-chyle (any vital organic principle) is but an indication of wasting; or

consumption. The thirst, which is experienced during a paroxysm of fever or in consumption, should be regarded as a mere supervening symptom.

CHAPTER CLV.

DHANVANTARI said :—Now I shall discourse on the Nidānam of Madātyayam (diseases which result from the abuse of wines and spirits) as formerly described by the holy Rishis of yore.

Wine is sharp, acid (gives rise to an acid-digestion), dry, parchifying, light, fatiguing and its potency at once pervades the minutest capillaries of the organism, and tends to vitiate the fat of the body. All the preceding properties of wine such as sharpness, etc., tend to produce a disturbed state of the mind, and clouden the intellect. Excessive drinking may even prove fatal. The primary property of wine is to injuriously affect the ten organs of sense-perception of a man; and wine, though heat-making and stimulating in its primary action, deteriorates the strength of the organism in its reaction. The use of the first two kinds of wine is always injurious. It is only the fools of fortune that find pleasures in cups. A drunkard, even if he happens to be a king, cannot maintain the dignity of his position, and only cares for drink in this world. A drunkard king like a fanged and uncaged serpent, is capable of committing any mischief in the world. Wine is the progenitor of filthy speeches, and the only royal road to wretchedness and misery. In the third stage of drinking there comes unconsciousness. A drunkard suffers more than death-pangs in life, and loses all distinction of virtue and vice, honour and dishonour, or pleasure and pain. He indulges in fits of grief or senseless

laughter at intervals, or falls down unconscious in convulsive spasms. A strong man after a hearty meal may bear his wine well. The deranged Vāyu, Pittam and Kaphah may also serve as the exciting factors of the disease known as Madātyayam. Intoxication, pain at the heart, loose motions of bowels, thirst, instability of gait, fever with a non-relish for food, vanishings of sight, cough, dyspnoea, insomnia, excessive perspiration, œdema, and tympanites are the general symptoms of the disease.*

The patient in such a case remains in a drowsy state, and talks garrulously even without being spoken to. Fever with a burning sensation in the body, perspiration, distraction of the mind, and fits of fainting are the symptoms, which mark the bilious type of Madātyayam, while vomiting, nausea somnolence, and tympanites are developed in the one which owes its origin to the deranged Kapham. All the above said symptoms are exhibited in the Sannipātika type of Madātyayam. Nothing can be distasteful or disagreeable to the person who indulges in cups even with a full knowledge of its baneful consequences. Such a person only courts mental imbecility and wilfully kills his mind and intellect. A Madātyaya-patient cannot tell the difference between a chip of wood and an article of fare in respect of taste.

Expectoration of mucous, dryness of the throat, somnolence, incapability of bearing the least sound with a distressed state of the mind and shooting pain in the limbs,

* The Ayurvedic Materia Medica recognises three different kinds of stages of wine, such as Satvika, Rajasika and Tamasika though Sushruta recognises a fourth stage or form of drinking called Atitāmasa.

पतुर्वेत् सदे नूको भग्नहार्दिवनिष्टुयः ।
साक्षीकार्याविभागा चो चक्ताहपि परोक्तः ॥
चक्तुत विहिता ॥

diseases of the heart and larynx, epileptic fits, dyspnoea, thirst, vomiting and fever, are the supervening symptoms of the type of Madātyayam, which owes its origin to the disordered Vāyu. The self-controlled person, who intelligently foregoes the pleasures of wine, defies all diseases whether of the body or of mind. Intoxication, Epilepsy, and Palsy (corea), are the three diseases which result from the derangement of the vascular and lymphatic systems and are usually found to afflict a person of injudicious diet and living and of an irascible or lymphatic temperament of mind. Each of these diseases is respectively stronger than the one immediately following it in the order of enumeration. This kind of Madātyayam has its origin in the impure blood, or results from the presence of wine (alcohol) in the system, or from any other idiopathic causes such as aggravation of any of the morbid principles of the body. In the Vātajatype of Madātyayam the complexion becomes pale or sallow on account of the anaemic condition of the body, or assumes a dry, reddish, or brownish hue, and the patient is tormented with a kind of listlessness, and takes recourse to acts of low cunning. In the Pittaja type, the skin of the body assumes a reddish yellow colour, and the patient becomes irritable and querulous. Somnolence, delirium or loose talks mark the type which owes its origin to the deranged Kapham. All the abovesaid symptoms are exhibited in the Sannipātika type of Madātyayam. The specific symptoms of the deranged Pittam are usually found to be present in almost all the types of Madātyayam. The patient fails to recognise even the most familiar voices, and palsy, somnolence, and above all, a feeling of exhaustion (prostration) gradually supervene. A languid circulation, or obstruction of the blood in certain parts of the body, and a partial paralysis of the limbs may be witnessed in the Sannipātika type. In the Vātaja type of Madātyayam the patient beholds the sky as enveloped in a blue, red, or black colour, and saints away, regaining

consciousness very soon after. Shivering, vertigo, cough with a pain about the cardiac region, epileptic fits, and a brownish or reddish colour of the skin during the fit are the further characteristics of this type. In the Pittaja type the patient faints away seeing the sky wrapped in red or blue, and regains consciousness oppressed with thirst, perspiration and a burning sensation in the body. The complexion becomes blue or yellow during the paroxysm of fainting, the eyes become red or yellow, and the patient complains of a breaking pain in his body and talks incoherently. In the Kaphaja type of Madātyayam the patient sees the welkin enshrouded with a cloud like pall, and falls down unconscious. Consciousness returns late in this type, and the patient suffers from nausea and salivation after being restored to his senses. Owing to the sensation of numbness and heaviness in the limbs, the patient falls down all on a heap like a goat. All the aforesaid symptoms are combinedly exhibited in the Sānnipātika type of Madātyayam. Moreover, the patient suffers from epileptic fits in this Sānnipātika type, and falls down unconscious through the aggravated condition of the morbid principles of his body, even in the absence of any frightening or anaesthetic agent. The fit passes off spontaneously as soon as the dynamics of the morbid diathesis spends itself in the body, and the patient regains his consciousness even without the help of any sense-restoring medicine. The functions of the mind as well as of the sense organs, and the faculty of speech are jeopardised in this disease, and the patient, though otherwise of an unstable and impaired mind, acquires a kind of increased physical strength through the disorder of the nervous system. A sudden derangement of the respiratory system brings on a swoon in Madātyayam, which may terminate fatally, and in which the patient lies stiff and rigid, like a log of wood, with a bluish, shrunken, cadaverous countenance. A little delay in calling in medical help in these cases is often followed by a fatal consequence. It is

morally obligatory on a physician to rescue a man from drowning in the ocean of Madātyayam, which, like any other ocean abounding in dreadful sea-monsters, is full of many serious symptoms. There is a dictum in the Vedas to the effect that a drunkard feels merry or irritated at intervals. Vices described before should be considered as a_t pertaining to wine improperly taken or used. "Wine paves the road to hell" is a prohibitory aphorism, which should be interpreted as interdicting the abuse or injudicious use of wine. Wine properly and judiciously taken is same as the divine ambrosia. It gives health, strength and beauty to persons using it, and ultimately leads to their salvation.

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CHAPTER CLVI.

DHANVANTARI said :—O Sushruta, I shall now discourse on the Nidānam of Hæmorrhoids. Fleshy condylomatous growths are found to frequently crop up on the body. Polypi, that appear in the region of the rectum obstructing its orifice, are called Arshas (Hæmorrhoids). The enraged and aggravated morbific principles of the body such as, the deranged Vāyu, Pittam, etc., give rise to these growths of diverse shape in the anal region by vitiating the local skin, fat (adipose tissue) and flesh, which the learned call Hæmorrhoids. These growths may be divided into two classes such as, the congenital and post-natal ones. They are either dry, bleeding or jagged, and are situated in the region of the rectum. The passage of the rectum measures five fingers' widths and a half in length, and hæmorrhoids are found to appear within the length of three fingers'-widths and a half from the external orifice of the anus. Bleeding occurs from the veins

which run through these internal piles or haemorrhoids, while the external ones are found to be situated in the region of the anus within the length of a finger's-width of its external orifice. Another kind of polypi crop up in the region about a finger and a half distant from the anus, around the outskirt of which the hairs grow.

The congenital haemorrhoids are attributed to injudicious conducts of its parents during the period of gestation and the bodily discomfort of the child during its inter-uterine life. The Sannipatika form of haemorrhoids owes its origin to the concerted action of the deranged morbific principles of the body, and to the curse of gods as well. Congenital piles, like any other congenital disease, are incurable, and they are dry, ugly-looking, pointing inward, of a pale (yellowish) colour, and are attended with all the dreadful supervening symptoms. Haemorrhoids may be divided into six different forms, *viz.*, those which are severally due to the action of the deranged Vāyu, Pittam, or Kapham, of Vāyu and Pittam, of Vāyu and Kapham, of Pittam and Kapham, and of Vāyu, Pittam, and Kapham combined.

The polypi, which are due to the action of the deranged Vāyu and Kapham, are dry, while those which owe their origin to the concerted action of the Vāyu and Pittam, are moist and exuding. The factors, which tend to aggravate the morbific principles of the body in this disease, have been described before, and likewise, impaired digestion, accumulation of feces in the intestines, and sexual excesses may be set down as conditions which help the growth of these polypi. Similar vegetations of polypous growths may appear in the throat, eyes, bladder, uterus, lips, etc., through a pressure, or friction, or rubbing of those localities with fingers, or with any other hard substance, or through the agency of a small cough, or choking cough during a drink. Constant contact of extremely cold water, long and frequent rides, voluntary repression of any urging toward micturition

or defecation, violent straining at the time of bearing down the stool, or of passing water, daily ingestion of loathsome food, lienteric diarrhoea, fasting, pulls that involve a heavy strain on the muscles, acts that involve a heavy strain on the female organs of generation, and miscarriage are factors which tend to enrage the Apāna Vāyu (Genito-urinary and illiac nerve force) of the organism. The feces lie incarcerated in the grooves (*flexus*) of the rectum owing to the disordered condition of this angry Apāna, giving rise to a sort of congestion in those localities which help the vegetation of hæmorrhoids.

The symptoms, which mark the preliminary stage of this disease, are impaired digestive capacity, loss of appetite, distension of the abdomen, aching pain in the loins and calves of the legs, vertigo, a burning sensation in the eyes, œdema, and loose motions, or constipation, of the bowels. The wind incarcerated about and below the umbilicus, is passed with the greatest difficulty, and attended with loud reports and bleeding.

The aggravated Vāyu, by producing a parched condition of the intestines, gall and urinary bladders, gives rise to all kinds of hæmorrhoid growths. The patient gradually becomes thinner and more dejected. The complexion becomes pale and sallow ; the strength of the body is markedly diminished ; and the whole organism becomes sapless as a worm-eaten tree. The pain in the regions of the Marmas specifically described under Yakshmā is found to supervene with cough, thirst, dyspnoea, lassitude, vomiting, œdema, fever, deafness, and a disagreeable taste in the mouth. An aching pain in the limbs, anus, groins, umbilicus, and the region of the heart may be also present. The patient constantly spits and evinces no desire for food, and remains drowsy all day long. A kind of bilious discharge, resembling washing of meat, is secreted from the rectum.

In some cases the vegetations remain dry, while in others

they are found to suppurate and burst. In the type due to the action of the deranged Pittam, they become yellow, suppurate, spontaneously burst, and bleed. In the type due to the action of the enraged Vāyu, the polypi are marked by their small growth and absence of any secretion. They are found to be rough, uneven, sharp-pointed, hard, and of a reddish or brownish colour, with their external ends, cracked and severed, resembling a Vimba, Kārkandu, Kharjura, or Kārpāsa seed in shape. Some of them grow in the shape of Kadamba flowers, while others are found to resemble mustard seeds in size and shape. An excruciating pain in the head, sides, shoulders, thighs and inguinal regions, salivation, eructation, distension of the abdomen, cough, dyspnoea, vertigo, noise in the ears, impaired digestion with a catching pain in the heart, and an extreme nonrelish for food are the symptoms, which mark the Vāyu-originated type of haemorrhoids. The patient in this type passes hard, knotty, slimy, stool with loud flatus and much straining. The skin, nails, feces, urine, eyes and face of the patient assume a black (dep blue) hue, and splenic dropsy, internal glands (Gulma) and mucous tumours make their appearance with the progress of the disease. In the Pittaja type, the heads of the polypi assume a blackish, bluish, or yellowish red colour. They are felt soft to the touch, emit fleshy smell, and secrete a thin bloody discharge from their elongated ends. Some of them are either like the tongues of parrots, or resemble the mouths of leeches in shape, or are shaped like the liver. A burning sensation of the body together with suppuration of the growths, perspiration, epileptic fits and an extreme repugnance for food are the symptoms which are found to supervene. The patient passes a kind of hard undigested feces which are coloured green, yellow, or bloody at intervals. The polypi are thick at the middle like barley corns, and the skin, nails, feces, urine, eyes, etc., of the patient assume a yellow color in this type of the disease. In the Shleeshmaja type, the haemorrhoid growths are thick and

flat at their base and are found to vegetate over a considerable area around the anus. They are white, slightly painful, glossy, unyielding, firm, smooth, globular in shape, and are felt soft to the touch. An itching sensation is invariably experienced in the affected region, and the patient feels an irresistible desire to constantly handle the growths, which seem heavy and as if enshrouded with a wet compress, resembling either the Kantaki seeds, bamboo sprouts, or the teats of a cow in shape. The patient complains of a catching, binding pain in the inguinal regions, and of a drawing pain either in the bladder, rectum, or in the umbilical region. Cough, dyspnoea, nausea, vomiting, catarrh, repugnance for food, stranguary, heaviness of the head, rigour, fever, increased sexual desire, mucous dysentery, dulness of appetite, and urethral and urinary disorders are the symptoms which are likewise found to supervene. In this type the patient passes stool in large quantities with much straining. The stool is found to be largely charged with thick, lard-like mucous, and the polypi are marked by the absence of bleeding or of any kind of slimy discharge. They look grey and glossy, and do not burst or crack even under the pressure of hard feces. The type of haemorrhoids, which owes its origin to the concerted action of the deranged Vāyu, Pittam, and Kapham, exhibits symptoms which are respectively peculiar to the three kinds described above. Haemorrhoids, which result from a contaminated (lit: enraged) condition of the blood, resemble Gunja berries, or coral or Vata sprouts in shape and colour, and are attended with all the symptoms specifically described under the Pittaja type. The polypi, under the pressure of hard stool, violently bleed in this type, and in consequence of such copious haemorrhages the complexion of the patient becomes pale and yellowish like the skin of a yellow frog, not to speak of hosts of other distempers which result from the loss of blood. The patient gets thinner and feebler every day. The complexion becomes pale and sallow, the organs

fail to perform their proper functions, and the spirit becomes gloomy and dejected. The Vāyu enraged and aggravated through the ingestion of gram, mudga, bamboo sprouts and such like stuff, takes lodgment in the region of the rectum, and obstructs the downward passage of the body by absorbing moisture from the urine and stool, which becomes extremely hard in consequence. Thus incarcerated in the system they give rise to an excruciating pain in the sides, abdomen, back, and sacral and cardiac regions, bringing on tympanitis, ascites, salivation, colic in the urinary bladder, œdematosus swelling of the cheeks, and an obstinate constipation of the bowels with the progress of the disease. The deranged Vāyu, if happens to take an upward direction in the system, in this disease, produces vomiting, repugnance for food, fever, palpitation of the heart and kindred complaints, diarrhoea, dysentery, suppression of urine, deafness, dyspnœa cough, coryza, fecal disorders, thirst, internal glands (gulmas), cephalagia and a violent obstinate headache, etc., which are usually attributed to its aggravation and disturbance. Asthma or any other form of dyspnœa, and entire suppression of the stool and urine with tympanitis are the distressing symptoms, which are usually found to supervene, causing death of the patient in unfavourable instances. Even in the absence of foregoing exciting factors, rectal haemorrhoids may grow from quite idiopathic causes in persons whose abdominal chamber has been invaded by the deranged and incarcerated Vāyu of the body. The congenital form of the disease; as well as the one in which the polypi are found to vegetate upon the inner groove of the rectum soon becomes incurable. Palliation is the only treatment possible in these cases in the event of the digestive faculty of the patient being sound and unimpaired. A case of haemorrhoids in which the polypi vegetate on the second groove of the rectum may lapse into an incurable one in the event of their not being remedied within the first year of their growth or appearance. A case

of haemorrhoids in which the polypi are of recent growth and are found to vegetate on the outer or external groove of the rectum, and in which only a single morbid principle of the body serves as the exciting factor, may yield to medical treatment. Polypi, which are found to crop up on the generative organs (condylomatous growths), or on the region of the umbilicus, are slimy and felt soft to the touch like the mouth of an earth-worm. The deranged Vyāna Vāyu of the system, by forcing out the deranged Kapham through the skin, gives rise to a kind of pappilatous growths on the surface of the body which are called Charmakilas, which are firm and rough to the touch. In the Vataja type of Charmakilas, a piercing pain is felt in the growths; in the Pittaja type they are found to be black capped, while in the Kapthaja type they become glossy, concurrent, and of the same colour with the surrounding skin. An intelligent person should resort to good medical treatment from the very first appearance of this disease in his organism, in as much as a little delay or neglect might bring in a host of other rectal disorders and ascitis.

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CHAPTER CLVII.

DHANVANTARI said :—Hear me now, O Sushruta, discourse on the Nidānam of Atisāra (dysentery) and Grāhini (Lienteric diarrhoea.) The three morbid principles of the body such as the Vāyu, Pittam, and Kapham, as well as their combinations and fright and grief may be set down as the exciting factors of Atisāra, which admits of being divided into six different types. Drinking of large quantities of water, ingestion of dry food, or of inordinate quantities of lard, oil, butter, or

takes, and excessive indulgence in cups may be likewise set down as the exciting causes of the disease. The bodily Vāyu (nerve force), disturbed on account of either day-sleep, keeping of late hours, presence of worms in the intestines, and voluntary repression of any natural urging of the body, etc., takes lodgment in the intestines and impairs the digestive function, causing a rush of blood to the nether regions of the body. The Vāyu by continuing in the intestines with the feces and ingested food, serves to liquify the stool and give rise to the disease which is called Atisāra. A breaking pain in the rectum, abdomen and cardiac region, together with a sense of lassitude and constipation of the bowels are the premonitory symptoms of Atisāra. Distension of the abdomen, together with indigestion, scanty ejections of the contents of the stomach without any sound or report, frothy turbid stool, or constant passing of knotty, slimy feces, and a burning, cutting pain about the anus mark the Vātaja-type of Atisāra. Fever is absent in this type of Atisāra. The anus is constricted, or the patient suffers from prolapsus ani together with dyspnoea and horripilation. Constant passing of yellow, black, yellowish, greenish or blood-coloured, fetid smelling stool, together with thirst, epileptic fits, and a burning sensation in the body mark the Pittaja-type. An aching, burning pain in the region of the anus, together with constant passings of thick, slimy, scanty stool, characterises the Kaphaja-type of Atisāra. All the above-said symptoms together with nausea, vomiting, a sense of heaviness about the anus and in the abdomen, and horripilation are the characteristics of the Sānnipātiķa-type. The patient loses all consciousness in this type, and thinks what he has done as undone.

The bodily Vāyu enraged through the effect of fright upon the mind liquifies the stool which is immediately passed out in hot or warm jets. In the Vāta-Paitika-type symptoms respectively described under the Vātaja and Pittaja-types of

Atisāra are combinedly exhibited. The specific symptoms of Atisāra brought about through the action of grief are identical with those described under the fright-born type.

The disease admits of being further grouped under two broad subdivisions such as, the Sāma (with mucous) and Nirāma (without mucous). In the first named type (Sāma) the stool emits a very fetid smell; and nausea with distension of the abdomen, and suppression of urine are also present. A case exhibiting symptoms other than the foregoing ones should be included within the Nirāma group. A marked predominance of the deranged Kapham in the body during the term of Atisāra leads to death. A case of Atisāra neglected at the outset may run into one of Grahini (Lienteric diarrhoea). Ingestion of a large quantity of articles, that impair the digestive function, brings about either Ama or Nirāma type of fever. Incarceration of undigested food in the stomach is sure to be followed by an attack of Atisāra of the Sāma-type. The disease is so named from the fact of one's passing large (Ati) quantities of stool during its attack. This disease naturally and invariably proves fatal. A case of Amatisāra usually follows from indigestion and on account of the incarceration of undigested fecal matter in the intestines. A case of old and persistent Atisāra runs into one of Grahini which may be divided into four different types such as Vātaja-Grahini, Pittaja-Grahini, Kaphaja-Grahini, and Sānnipātika-Grahini. A sense of lassitude in the limbs and constant emission of flatus together with salivation, and a distaste in the mouth, thirst, vertigo, repugnance for food, colic, vomiting, and buzzing in the ears are the general indications of Grahini. Weakness and emaciation of the body, hot eructations, dyspepsia, fever, epileptic fits, a sensation of numbness in the head and cardiac region, oedematous swelling of the extremities, drowsiness, parchedness of the palate, darkness of vision, noise in the ears, pain (cramps) in the neck, thighs, sides and

inguinal regions, and cholera are the symptoms, which are found to supervene. All these symptoms are aggravated in a weak patient, thirst and hunger being specially and oppressively increased.

The abdomen gets distended close upon the completion of digestion, and the patient finds a little relief immediately after eating. Palpitation of the heart, with pain in the cardiac region and kindred complaints, internal glands (gulmas) rectal haemorrhoids, splenic enlargement, Chlorosis and loss of consciousness should be regarded as the distressing and supervening troubles in a case of Vātaja-Grahini. The stool is frequent, and either loose, hard or frothy and is passed with loud report, causing pain about the anus as well as cough and dyspnoea. In the Pittaja-type, the stool is either yellowish, or bluish yellow. Acid eructations, with a burning sensation in the heart and throat, repugnance for food, and an unquenchable thirst are the further characteristics of this type of Grahini. Painful motions of the bowels, difficulty of digestion, vomiting, repugnance for food, burning sensation in the mouth, salivation, cough, nausea, catarrh, distension and heaviness of the abdomen, sweet eructations, lassitude, and horripilation are the specific features of the Kaphaja-type. The patient passes thick stool charged with mucous. All the abovesaid symptoms are exhibited in the Sānnipātika-type. Epilepsy, stone in the bladder, Leprosy, Gonorrhœa, Ascites, fistula in ano, haemorrhoids, and Grahini should be regarded as great maladies (Mahā Roga) and cures in these cases are extremely difficult.

CHAPTER CLVIII.

DHANVANTARI said :—Now, hear me, O Sushruta, discourse on the *Aetiology* and symptoms of *Mutraghāta* (suppressed or scanty urination) and *Mutrakṣichchha* (strangury). The urinary bladder, with its neck or region of outlet, as well as the penis, the hip, the testes and the rectum are covered with one and the same peritonium, and are situated within the pelvic cavity. The urinary bladder is placed with its *cervix* (neck) hung downward and is filled with the help of the two ureters which open obliquely at the base of its fundus. The morbid principles of the body such as, the deranged *Vāyu*, *Pittam* and *Kapham*, may enter the minute nerve vessels that transverse this membranous sac of the body, and may give rise to twenty different forms of disorder. Both *Prameha* and *Mutraghāta* attack the *Marma* or the vulnerable part of the pelvis where the penis (urethra), inguinal ligaments, and ligaments of the pelvic bones meet one another, and in both these diseases, the patient constantly passes a very small quantity of urine with pain in the aforementioned localities. In the *Vātaja* form of *Mutraghāta* the urine is scanty and is constantly emitted with the greatest pain. In the *Pittaja* form the patient passes a high coloured or bloody urine attended with a burning sensation and pain at the external orifice of the urethra. In the *Kaphaja* type the patient complains of swelling and heaviness in the urinary bladder and the urethra (lit.—penis). The face of the patient assumes a withered, bluish aspect in the case where the deranged and aggravated bodily *Vāyu* serves as the exciting factor of this disease (*Mutraghāta*). The preponderance of the deranged *Vāyu*, *Pittam*, and *Kapham* in a given case of *Mutraghāta* is marked by the scanty emission of urine charged with sperm, bile matter, or mucous. The deranged *Pittam* in a case of

the Pittaja type of Mutraghāta may generate urinary calculi or concretions to the size and colour of Gorochanī (hard biliary concretions occasionally obtained from the gall bladder of an ox.) The deranged and aggravated Kapṭam should be regarded as underlying all cases of urinary concretions (lit:—stone in the bladder).

A distended condition of the urinary bladder with an excruciating pain in regions around that organ is the premonitory symptom of a case of stone in the bladder—accumulation of urine in that membranous sac, difficult and painful micturition, fever with a repugnance for food, and a pain about the umbilicus, bladder and the perineal suture, and headache being its general characteristics. These urinary concretions obstruct the external orifice of the bladder, and the patient passes a clear, crystal-coloured urine with extreme pain and difficulty. A long retention of the urine in the bladder in these cases may produce local congestion followed by bleeding and a pain in the urethra. In the Vātaja-type, the patient gnashes his teeth violently, and shakes. The incarcerated urine in this type of Ashmari produces an excruciating pain about the umbilicus, and the patient passes a sort of hot, frothy stool accompanied by emission of flatus, and the urine is dribbled out in drops with pain. In the Vātaja type the urinary concretions become rough, and of a tawny-brown colour, and are found to be studded with thorns (crystalline.) In the Pittaja-type, the patient complains of a burning pain in the urinary bladder, and the concretions are found to resemble the stones of Bhallātaka fruit, or become of a red, yellow, or white colour. In the Kaphaja type of urinary calculi, an excruciating pain is experienced in the bladder, and the concretions are felt to be cold and heavy. Urinary calculi found in the bladders of infants, usually become, small, heavy, white or honey-coloured. These calculi should be extracted from the bladder before they can grow in size, or attain their fullest development.

A stream of semen, anywise obstructed in its emission, may give rise to the genesis of dreadful seminal concretions. The deranged and aggravated Vāyu of the locality dries up the drops of semen, thus dislodged from its proper receptacle, and keeps them ensconced in the shape of hard crystals within the spermatic chords in the scrotum. The concretions are called Shukrāshmaries, which produce a painful swelling of the bladder and difficulty in passing urine. The formation of semen in a man is at once arrested immediately upon the formation of seminal concretions in his spermatic chords.

An attack of fever, or an obstinate cough may tend to transform these urinary concretions into gravels or Sharkarās. These calculi, being split and crushed by the force of the aggravated bodily Vāyu in the locality, may pass off with the urine in its normal course. Taking a contrary or upward direction they lie incarcerated in the urinary bladder, producing a kind of irritation in its cervix, which impedes the free emission of urine, and causes it to dribble out. The deranged Vāyu, thus aggravated, fills up the cavity of the bladder, and thence it gradually permeates the peritonium of the abdomen, causing it to be distended and producing painful spasms in its inside, as well as tympanites.

The enraged and aggravated bodily Vāyu by taking lodgment in the urinary bladder causes the urine to flow out in drops. The urine is invariably emitted in broken or obstructed jets. The disease, thus engendered, is called Vātavasti. This disease is extremely hard to cure, and becomes much more difficult when it is associated with the deranged Vāyu. The deranged and aggravated bodily Vāyu taking lodgment in that part of the perineum which lies between the rectum and the urinary bladder may give rise to a kind of thick, knotty, round, raised concretions which is called Vātashthila. It brings on profuse micturition and copious evacuations of the bowels. The enraged bodily Vāyu is

coiled up, and produces an excruciating pain, in the urinary bladder without in any way interfering with the flow of urine, but giving rise to vertigo, a sensation of numbness and heaviness in the limbs, and nausea.

The type of disease, which is known as Vātakundalikā, and which is but an offspring of enforced continence or voluntary suppression of semen, is characterised by a scanty though constant urination. The urine suppressed in these cases produces a slight pain at the external orifice of the urethra. The suppressed flow (of urine), forced to recoil back upon itself through the obstruction of the enraged Vāyu, tends to distend the abdomen from below the umbilicus, and gives rise to a kind of intolerable pain in the locality accompanied by tympanites and loose motions of the bowels. The enraged Vāyu, in this disease, tends to send up the urine higher up in the abdominal cavity, whence results the scantiness of that fluid. The said enraged Vāyu finds lodgment either in the intestines, urinary bladder, or in the umbilical region, giving rise to a constant, and, sometimes slightly painful, micturition. The urine is emitted in gusts (*lit.* in unbroken jets) and the residue of the fluid lies pent up in the scrotum, producing a sensation of heaviness in the scrotal sac. Sometimes, the urine, accumulated and pent up little by little in the bladder, gives rise to a kind of local nodular growths, which somewhat resemble urinary calculi in shape, and are called Mutragranthis. A sexual intercourse in these urinary diseases, enrages the local Vāyu, which may tend to dislodge and draw up the spermatic fluid from its receptacle. The semen, under the circumstance, is found to be emitted either before, or with the flow of urine, resembling washings of ashes. The disease is called Mutra Shukra (a type of spermatorrhœa).

The enraged Vāyu, by bringing down fecal matter into the urinary channel of a weak, emaciated patient of parched temperament, causes the disease which is called Mutra-

Vighāta. The disease is characterised by loose motions of the bowels with tympanites, and emission of urine in drops, smelling like fecal matter. The bodily Vāyu, enraged through the agency of the aggravated Pittam, inordinate physical exercise, excessive ingestion of sharp and acid substances, and retention of urine in the bladder, causes a disease, called Ushna Vāga, its specific symptoms being an extreme burning sensation in the bladder, scanty urination followed by emission of hot bloody urine, or hematuria. The deranged Pittam and Vāyu finding lodgment in the urinary bladder of a person of exhausted and parched up constitution, give rise to a disease which is called Mutrakshaya, characterised by scanty, painful, burning urination. When the local Vāyu is affected by the deranged Pittam and Kapham, it produces a disease which is called Mutrasāda. The urine is either red, yellow, or white and thick, attended with burning, or resembles the colour of oxbile, or powdered couch-shell. The urine may be entirely absent in some cases, or may assume any of the aforesaid colours. Thus all diseases affecting the flow of urine have been described in detail.

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CHAPTER CLIX.

DHANVANTARI said :—Now hear me, O Sushruta, discourse on the causes and symptoms of Pramehas.

Twenty different forms of Prameha are recognised in practice. Of these, ten are due to the action of the deranged Kapham, six are caused through the agency of the deranged Pittam, and four have their origin in the aggravated condition of the bodily Vāyu. The semen, fat, and urine, surcharged with Kapham, should be looked upon as

the immediate exciting factors of the several types of Prameha.

A patient suffering from Haridrā-Meha passes hot stool and urine, having the colour of turmeric. A person attacked with Manjishtā-Meha passes urine like the solution of Mangishtā (yellowish red) The urine in a case of Rakta-Meha is either pure blood, or hot, bloody and saline, while that in Vasā-Meha is either a jet of fat, or is found to be coloured like fat. A person suffering from Majjā-Meha passes urine, which resembles, or is charged with, marrow. A patient in this disease, like a wild and infuriated elephant, does not constantly pass urine, but passes a copious flow whenever urinating. The urine in Hasti-Meha is copious and found to be largely charged with slimy mucous. A Madhu-Meha patient passes urine which resembles honey. The obstruction of the channels of the bodily Vāyu (nerves) by the deranged Pittam and Kapham in an organism, which has suffered a considerable loss in its fundamental, vital principles, may be likewise set down as the exciting factor of Madhu meha. The morbid principles, which usher in the disease in a given case, soon exhibit their specific symptoms.

A case of Prameha spontaneously exhibits symptoms of amelioration or aggravation without any apparent reason, and soon runs into one of the most difficult and obstinate type. All types of Prameha, neglected at the outset, may run into Madhu-Meha in course of time. The urine in Madhu-Meha becomes sweet like honey. All cases of Prameha in which the bodily excretions of the patient acquire a sweetish taste, should be regarded as cases of Madhumeha.

Indigestion, with a non-relish for food, vomiting, somnolence, cough, and catarrh are the distressing symptoms, which are found to supervene in a case of Meha due to the action of the deranged Kapham. A prickling pain in the urinary bladder and urethra, bursting of the scrotum, fever with a burning sensation of the body, epilepsy, thirst, sour

risings, and loose motions of the bowels are the distressing symptoms, which supervene in a case of Maha due to the action of the deranged Pittam. Suppression of stool, flatus, and urine, shivering, a catching pain about the heart, with a desire for (pungent, bitter or astringent) food), colic, insomnia, cough, dyspnoea, and wasting are the distressing symptoms, which mark a Vātaja type of Prameha.

The ten kinds of carbuncles, or abscesses, which mark the sequel of Prameha are called Sarāvika, Kachchhapikā, Jvālini, Vinatā, Alaji, Masurikā, Sarshapikā, Putrini, and Vidārikā. The ingested food in combination with the deranged Kapham of the system usually ushers in an attack of Prameha, and the deranged Kaphah, in most cases, may be set down as the primary and exciting factor of the disease. The urine in every type of Prameha becomes slimy, acid, sweet or saline, heavy (in respect of its specific gravity), oily and cold. Use of newly harvested rice, new wine, meat-soup, meat, sugarcane, treacle and milk in excessive quantities, and sharing the same bed or cushion with a Prameha-patient may be set down as the exciting factors of this disease. The deranged Kaphah located in the urinary bladder liquefies the fat and myosin of the body like excrementitious discharge. The aggravated Vāyu, on the subsidence of the action of the deranged Kapham, augments the action of the Pittam, and brings on congestion of blood in the urinary bladder, thus producing the disease, which is called Prameha.

The prognosis in a case of Prameha should be determined in consideration of the nature of the morbid diatheses underlying the attack. A continuance of the Vāyu, Pittam, and Kapham in their normal state (in the patient's body) points to a happy prognosis, while the reverse is indicated when their natural equilibrium is in any way disturbed. The patient, in each type of Prameha, passes a copious, turbid urine, which should be regarded as one

of the general characteristics of the disease. As a variety of colours may be produced through a combination of those that are white, yellow, black or red, so the deranged Vāyu, Pittam and Kapham, in combination with the different organic principles of fat, flesh, etc., may serve to give a variety of colours to the urine in this disease.

In the type known as Uduka-Meha (poluria), the patient passes a copious, transparent, water-like or slightly turbid, slimy, cold, and odourless urine. In a case of Ikshu-Meha, the patient passes a sweet, vinegar-like urine.

In Sāndra-Meha (Chyluria), the patient passes a thick urine, which resembles stale rice-boilings. In Pishta-Meha, the patient passes urine like a solution of pasted rice attended with horripilation. In Surā-Meha, the patient passes urine like wine, which is transparent in its surface but leaves a sediment at its bottom. In Sukra-Meha (Spermatorrhoea), the patient passes urine highly charged with semen, or resembling semen in colour. In Sikatā-Meha, the urine becomes turbid, and is found to leave a sediment resembling hard grains of sand. The urine becomes cold, sweet, and copious in S'ita-Meha, while it dribbles out or is emitted in successive and broken jets in S'anair Meha. In Lalā-Meha, the urine becomes slimy and shreddy like saliva, while in Kshāra-Meha, it assumes an alkaline character, or resembles an alkaline solution in taste, touch, smell and appearance. In Nilameha, the patient passes a bluish urine, while in Kāla Meha, the urine becomes black as ink.

A case of Prameha, neglected at the outset, may be followed by the appearance of one of the ten aforesaid types of abscess at a fleshy part of the patient's body, or about any of his bone-joints, or about any anastomosis of veins, arteries, etc., (Marmasthānam). Of these, the type of abscess known as S'ara'vikā, is raised or elevated at its margin and dipped in its centre, characterised by the absence of any pain or discharge, and resembles a saucer in shape. An abscess

appearing about the seat of the body, and characterised by an intolerable, burning sensation in its inside, and resembling a tortoise in shape, is called Kachchhapikā. An abscess, which is of a considerably large size and assumes a bluish colour, is called Vinatā. An abscess, which develops a kind of intolerable burning sensation in the skin during its stage of incubation, is called Jvālinī. An abscess of the present type becomes extremely painful. An abscess, which is tinged either red or white, is studded with belbs or blisters, and is characterised by a sort of burning sensation, is called Alaji. Postules to the size of lentil seeds are called Masurikā, while those that crop up like small mustard seeds on the tongue in the latter stage of Prameha, attended with an extreme pain and local suppuration, are called Sarshapikā. Abscesses, that crop up covering a considerably extensive area, marked by a comparatively smaller elevation, are called Putrini. An abscess, which is hard and round like the root of a Vidarikā, is called Vidarikā. An abscess, which is marked by features peculiar to erysipelas, is called Vidradhikā. Of these, the types known as Putrini and Vidāri are characterised by an excessive deposit of fat, and a kind of intolerable pain. Other kinds of abscesses may mark the sequel of a case of Prameha, marked by an extremely aggravated condition of the deranged Pittam. The deranged Vāyu, Pittam and Kapham in connection with a case of Prameha give rise to abscesses peculiar to their respective aggravated conditions in the body of a person of vitiated fat, even without an attack of Prameha, but their specific natures can not be ascertained till their characteristic colours are developed. A case in which a person passes an extremely high-coloured urine, like washings of turmeric or blood, without the specific features of urine in Prameha as described before, should be diagnosed as a case of Raktapittam (urethral haemorrhage). Perspiration, with a bad smell in the body, lassitude of the body with a kind of gone feeling in the limbs, inclination

to sleep, eating, and repose, a burning sensation in the heart, eyes, tongue and ears, growth, and thickness, of the ends of finger-nails and hairs, fondness for cool things and cooling measures, and dryness of the palate, with a sweet taste in the mouth and burning sensation in the extremities are the symptoms, which mark the premonitory stage of Prameha. Ants are found to infest the urine of a patient during this stage of Prameha, and thirst, and sweetness of the urine, etc., are the symptoms, which are developed with the progress of the disease. The body having been permeated with deranged Kaphah, the bodily Vāyu gets the upper hand of the other morbid diathesis in the body, and produces the Va'taja type of Prameha. Types of Prameha, due to the action of the deranged Pittam or Kapham, fully exhibit their characteristic symptoms, while those, which are due to any impure contact, take time to develop all their specific features, and are contaminated from one person to another. Types of Prameha, due to the action of the deranged Pittam, may be checked, if not cured. A case of Prameha may be expected to be cured only before the specific symptoms are fully developed.

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CHAPTER CLX.

DHANVANTARI said :—Hear me, O Sushruta, now discourse on the aetiology and symptomology etc., of abscesses, (*Vidradhi*) and *Gulmas* (internal glands). Ingestion of stale, dry, parchifying, or extremely hot food may be set down as the primary cause of *Vidradhis* and *Gulmas*. The blood vitiated through such factors as gratification of carnal propensities by unnatural means, use of hard and uneven beds, etc.,

vitiates, in its turn, the skin, flesh, fat, and bones of the body, and takes refuge in the abdominal cavity, causing a round or extended swelling to appear either in the inside or on the surface of the body, attended with an excruciating, aching pain, which is called a *Vidradhi*. The morbific principles of the body, such as the deranged Vāyu, Pittam and Kapham, either severally or combinedly, may give rise to an abscess, which may likewise occur in any part of the body, which has been profusely bled. An external abscess appearing at any part of the body as an outcome of profuse blood-letting is found to have a knotty formation. An internal tumour, on the other hand, is always found to be deep-seated, compact as an internal gland (*Gulma*) and chequered with orfices, like an ant-hill, through which secretions are exuded. The patient complains of impaired digestion in this internal type of *Vidradhi*, which proves fatal in many instances.

The spleen, liver, lungs, heart, urinary bladder, intercostal, and inguinal regions principally form the seats of these internal abscesses. A heavy palpitation of the heart, enhancing the pain, is experienced when an abscess occurs in that locality. The abscess assumes either a blackish or bluish red colour, is slow in its growth and suppuration, and regular in its formation. Loss of consciousness, vertigo, tympanites with suppression of the stool and urine, and bleeding, attended with a kind of indistinct report, are the distressing symptoms which are found to supervene. An abscess originated through the action of the deranged Pittam assumes either a red, copper, or black colour, and is attended with fainting, fever and a burning sensation. The abscess is rapid in its growth, and suppuration sets in early in the Pittaja type. An abscess of the Kaphaja type is tinged grey, and is attended with an itching sensation, and shivering. Numbness of the affected part, yawning, and heaviness of the limbs, with a non-relish for food are the symptoms which further characterise this Kaphaja tyye. An internal abscess

of the Sannipa'ta type, like an external one of the same kind, is slow in growth and suppuration. It assumes a black colour, becomes studded over with belbs, and is attended with an intolerable burning pain, with fever and loose motions of the bowels. The external abscesses have all their origin in the deranged condition of the Pittam. There is another kind of external abscess which is peculiar to women. The blood, enraged by a blow or hurt, may give rise to another kind of *Vidradhi*.

The blood in any part of the body, that has been wounded, becomes agitated through the action of the local *Vāyu* (nerve force). The enraged blood, failing to find out an outlet, mixes with the deranged Pittam, and produces a kind of abscess, which is attended with all the symptoms peculiar to the deranged Pittam and vitiated blood.

Different symptoms are exhibited according to the variation in the seat of an abscess in the body, as for example, an internal abscess, occurring about the region of the umbilicus, brings on an obstinate tympanites, while the one, which appears in the urinary bladder, produces painful micturition. An abscess of the spleen brings on dyspnea, and an unquenchable thirst. An abscess in the lungs produces constriction of the larynx, while the one in the heart produces a pain all over the body. An abscess, occurring inside the intercostal region, produces vertigo, fainting, a digging pain in the heart, and the peculiar form of dyspnoea known as *Tamaka S'vāsa* (described before). An abscess, occurring inside the inguinal regions, about joint of the thighs, or about the union of the back and waist (*sacrum*), produces the incarceration of the wind and a kind of intolerable pain.

The non-suppurated, suppurating, and suppurated stages of an abscess should be ascertained in the manner of any other swelling. An internal abscess, occurring in the region above the umbilicus, with its head pointing upward, bursts out in the stomach, and evacuates its contents through

the passage of the anus. An internal abscess, occurring in the rectum, mouth, or the umbilicus, and exuding its (peculiar) secretion, should be regarded as indicating a painful prognosis. An internal abscess of the *Sannipāta* type appearing in any of the aforesaid localities in the body produces an alteration in the composition of the local tissues, while an external one, occurring about the umbilicus, or in or above the urinary bladder, runs to suppuration and bursts. An internal abscess, fully developed, is always found to suppurate, while the one, that is not well developed, gives rise to many a supervening, distressing symptom in its immature stage.

A peculiar kind of abscess is found to occur in the uterus of wicked women, who are addicted to the sinful practice of effecting miscarriage of their pregnancy. The swellings in the uterus, caused by frequent abortions, become compact and condensed, and are thus transformed into abscesses. A mammary abscess should be regarded as an external one to all intents and purposes. An internal abscess can never occur in any of the reproductive organs of a girl, owing to the comparatively greater thinness of blood that courses in the female economy, during childhood. It is the aggravated and obstructed Vāyu (nerve force) that should be regarded as the primary cause of all swellings. The local Vāyu, any wise aggravated, courses down from the region of union between the penis and the scrotum, finds lodgment in the spermatic chord of the testes, presses upon the local vessels, and produces a swelling of the scrotum by vitiating the fat of the locality. The disease is called *Vridddhi Roga*, which admits of being divided into seven different types. A preponderance of the deranged Vāyu in a *Vidraddhi Roga* of this type, whether external or internal, is followed by copious micturitions. In the Vātaja type of this *Vridddhi Roga*, the swelling (scrotal tumour) becomes inflated, parched and rough to the touch, marked by a burning sensation in its inside. In the Pittaja type, the swelling

assumes a vermillion tint like that of a ripe Audumvara fruit (*Ficus Indica*), and is attended with heat, burning, and suppuration. In the Kaphaja type, the swelling becomes cold, heavy, glossy, and slightly painful, attended with an itching sensation. In the Raktaja type (*Hematocele*) (due to the action of the contaminated blood), the swelling becomes compact, and is covered with a crop of belbous eruptions on its surface, its other features being one with those described under the head of Pitaja type of *Vriddhi*. The swelling in the type originated through the action of the deranged fat and Kapham becomes soft and rounded like a palm fruit. The type known as Mutraja Vriddhi (*Hydrocele*, usually appears in those who are in the habit of voluntarily suppressing their urine. The patient leads a sort of quiescent life, and does not evince any desire for any thing in special. The swelling becomes distended with serous accumulations, and suffers a perceptible diminution in size, if its fluid contents are in any way evacuated.

Cold ablutions and use of articles of fare, that tend to aggravate the bodily Vāyu, are the factors which produce a kind of ring-like swelling at the bottom of the scrotum, producing painful micturition. The Vāyu aggravated by voluntary repression of natural urgings of the body to urination or defecation, or by violent physical exercise or straining of the lower limbs in any unnatural posture, or such like aggravating factors, tends to produce a determination of blood to the lower limbs and inguinal regions, instantaneously causing the appearance of a ring-like glandular swelling (*hernea*) in the groin. Neglected at the outset, a case of this type of *Vriddhi Rog* may run into one of *Gulma*, attended with tympanites, pain, and hosts of other dis-tempers. Firmly pressed, the ring-like, protuberant, swelling rises upward, making a distinctly audible report. The type (Rakta Vriddhi) is incurable, while the swelling in a case of Vātaja Vriddhi continues in the same size, traversed by a

net-work of dry, bluish red veins. The aforesaid diseases may be divided into eight different types according as the morbid principles of the deranged Vāyu, Pittam, and Kaphah severally or combinedly act as their exciting and underlying factors.

The eighth kind of abscess (*Vidradhi*) is that, which occurs in any of the generative organs (ovary or uterus, etc.) of women of impaired menstrual functions. Even a strong patient (during an attack) is afflicted with fever, dysentery, vomiting, rigor, and hunger, and gets emaciated. A *Vidradhi*-patient, who partakes of boiled rice, or drinks copiously, or bathes, or fasts, during an attack, is soon overwhelmed with fits of fainting. Diaphoretic or emollient measures should not be resorted to in a case of *Vidradhi*, and expedients calculated to promote a free and healthy circulation of blood should be at once tried, no matter whether the morbid principles have been eliminated from the body of the patient with the help of suitable purgatives, or not.

In a case of *Vātaja Vidradhi*, the wind and the filthy matter are either combinedly emitted from the abscess, or they may be separately emitted at different times. The aggravated Vāyu, coursing through the capillaries, sometimes gives rise to bloody discharge from a *Vātaja* abscess, while obstructing the upward and downward passages of the body it brings on a violent aching pain.

A *Gulma* (internal gland) is tangible (can be caught hold of with the hand) like a stone, hot, and glandular in shape. The Vāyu, aggravated through fasting, suppression of stool or urine, or obstruction of the channels of the body, finds lodgment in the abdominal cavity, and dries up, in virtue of its own parchifying property, the feces and mucous accumulated therein in the shape of a hard lump, which is called *Gulma*.

The deranged Vāyu continuing in its own locations acts independently, while located in the seat of any other morbid

principle of the body (such as the Pittam and Kaphah) it acts subservient to that principle. The consolidated lump of Kapham, solidified in combination with mucous, and which is found to occupy the region either about the umbilicus, sides, or thoracic or abdominal cavity, is called a *Gulma*.

In the Vātaja type of *Gulma*, fever with an excruciating headache, enlarged spleen, a rumbling or croaking sound in the intestines, loose motions of the bowels, a pricking pain in the limbs, and difficult or painful urination are the symptoms, which are invariably exhibited. The patient suffers from an œdematous swelling of the face and extremities, or from a general anasarca. The ball-like tumour rolls about, or shifts from one place to another, in the region of its location, the skin of the patient becomes parched and dark, the pupils of the eyes are dilated, and the sight is perceptibly impaired. The patient complains of a creeping sensation in the *Gulma*, as if hosts of ants are traversing its inside, and the ball-like tumour is perceived to be shifting from place to place.

In the Pittaja type, symptoms such as Epilepsy, acid eructations with loose motions of the bowels and a burning sensation in the body, perspiration, thirst, chlorosis, and anasarca are found to be manifest. In the Kaphaja type, the *Gulma* becomes hard, heavy, and fixed, attended with insomnia, or fretful sleep at irregular hours, obesity, nausea, white or dark colour of the skin, heaviness of the head, and a sensation, as if the body has been packed with a wet compress, with a non-relish for food are also present. The deranged Kaphah in the system is aggravated or suffers a diminution at times without any apparent reason, scorning its specific seats in the organism. The distressful concomitants in this disease such as, haemorrhage etc., soon manifest themselves through the deranged condition of the specific organs they are found to attack, thus bringing on a complication which invariably proves fatal. The type known as

Rakta-gulma (ovarian tumour) which occurs in women are found to be hard, raised and compact. The type should be attributed to the concerted action of the deranged Vāyu, Pittam and Kaphah, etc., and is marked by an exruciating pain and rapid suppuration.

A long exposure to the wind by a woman, during her menses, or by one suffering from any kind of uterine or vaginal disease, tends to augment and aggravate the Vāyu in her system. The Vāyu, thus aggravated, obstructs the orifice of the menstrual duct, and the blood accumulated, each month, in her abdominal cavity, produces all the symptoms of pregnancy. Nausea, appearance of milk in the mamme, and a fretful mood are the symptoms, which characterise this disease in which the patient becomes fastidious in her taste, and evinces her desires for various kinds of food, as in true pregnancy. The deranged Pittam, in contact with the aggravated Vāyu, leads to the accumulation of blood in the uterus, and the Gulma, generated in consequence thereof, manifests symptoms which are peculiar to both of them (Vāyu and Pittam). The accumulated blood in the uterus produces an intolerable aching pain in that viscus, attended with pain in the vagina, and a fetid, water-like, vaginal discharge, or leucorrhœa. The gulma in this type sometimes develops all other symptoms of pregnancy. All these types of Gulma should be regarded as having their origin in excessive or unnatural gratification of sexual propensities.

The food long remains undigested in the stomach of a Gulma-patient, and the growth and progress of an abscess are arrested as soon as a Gulma makes its appearance in the body of the patient. A *Vidradhi* (abscess) is so called from the fact of its soon running to suppuration. A Gulma, occurring in the abdominal cavity, is marked by a burning sensation in the pelvic cavity, and a pain in the inside of the Gulma like that, which is experienced in an enlarged spleen. The complexion of the patient becomes pale and sallow, the

strength of the body is diminished, the digestion is impaired, and the stool and urine are suppressed. External symptoms develop themselves, and the patient complains of a pain in his limbs and abdomen, or about the umbilicus, while the reverse is the case (i.e., in cases where the preceding symptoms are not exhibited). Cough, palour, bulging out of the abdomen, rumbling sound in the intestine, tympanites, and an excruciating pain in the abdomen are the symptoms, which are found to supervene. When in combination with the preceding symptoms, emission of flatus or rising of eructations are stopped, the disease is called *A'na'ha*. A thick, raised, knotty, and stone-like gland, appearing in a case of *Gulma*, is called *Ashthihā*. When the *Vāyu* incarcerated in the stomach gives rise to an excruciating pain, accompanied by all the foregoing symptoms, the disease is called *Pratya-shthihā*. Bulging out of the abdomen, suppression of stool, dulness of the senses with a rumbling sound in the intestines, tympanites, and distension of the abdomen are the symptoms, which mark all types of *Gulma*.

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CHAPTER CLXI.

DHANVANTARI said :—Hear me, O Sushrute, now discourse on the Nidanam of *Udaraṇam* (Ascites). All diseases are but the offspring of impaired digestion, and it is but superfluous to add that *Udaraṇam* has its origin in the deranged condition of the digestive function. An accumulation of feces in the intestines may give rise to indigestion or to any other form of dyspepsia or disease, and the deranged up-coursing and down-coursing *Vāyus* of the system, being obstructed in their course, make the intestines (*Prabhakini*) inoperative.

The Praa Vāyu (nerve-force of the respiratory centre) brings about the derangement of the Apana Vāyu (pneumogastric nerve-force), and keeps them incarcerated in the union of the skin and flesh (faces), thus giving rise to a distended condition of the abdomen, which is called *Udara-Roga* (Ascites.)

The disease admits of being divided into eight types according as it is engendered through the several, or concerted action of the morbid principles of the deranged Vāyu, Pittam, and Kapham, or through the enlargement of the spleen, or abdominal glands, etc., or is produced as the outcome of a wound in the abdomen, or is ushered in through an accumulation of serous fluid in the abdominal cavity. Dryness of the lips and palate, distension of the abdomen, diminution of strength and appetite, incapacity for all kinds of work, bulging out of the abdomen, and a cadaverous look are the premonitory symptoms of Ascites. Loss of appetite with a non-relish for food, which, if retained in the stomach, gives rise to an acid reaction are the further characteristics of ascites during its period of incubation. He, who does not experience a proper digestion of his ingested food, should do well to live on a wholesome diet. The strength of the patient is diminished, every day, and he feels tired after the least exertion. He becomes incapable of fixing his attention to any definite subject, and the least thinking distresses his mind. The limbs becomes emaciated, and the patient feels despondent and complains of a breaking pain in the pelvis, even after the scantiest meal. Somnolence, lassitude, loose motions of the bowels, fondness for seclusion, impaired digestion with a burning sensation in the body, anasarca, and tympanites are the symptoms, which indicate the accumulation of water (serous fluid) in the abdomen. A case of Ascites invariably ends in death, and it is futile on the part of the patient's relations to mourn his death under the circumstance. A rumbling sound is heard in the

Intestines, and the surface of the abdomen becomes chequered with a net-work of veins. The intestines and the region of the umbilicus becomes stuffed (with wind) in this disease, and an urging towards defecation vanishes as soon as it is experienced. In this Vātaja type, the patient experiences a pain in the groins, heart, and other parts of the body, as well as about the waist, anus, and umbilicus. Flatus is often emitted with a loud report, and urine becomes scanty. All desire for food vanishes in this type of the disease, and the patient complains of a bad taste in his mouth. Cœdematous swelling of the face, abdomen, and extremities, a breaking pain in the abdomen, or about the waist, sides, back, or other parts of the body, dry cough, pain in the limbs, heaviness of the nether regions of the body, suppression of stool, varied taste in the mouth, and a reddish or blackish colour of the skin are the further characteristics of the Vātaja type of Ascites. A breaking, piercing, pain is likewise experienced in the abdomen in this type, and the surface of the abdomen becomes covered over with a fret-work of blue or black veins. The abdomen gets distended, and a variety of sound is heard within its cavity. The deranged bodily Vāyu, which courses all through the organism, gives rise to various sounds and diverse kinds of pain in the different parts of the body.

Fever, epileptic fits, a bitter taste in the mouth, and a burning sensation in the body, vertigo, dysenteric stools, yellowness of the skin, and greenness of the skin of the distended abdomen are the symptoms, which mark the Pittaja type of Ascites. Yellow or copper-coloured veins appear on the skin of the patient, who imagines as if fumes are escaping out of his body, and complains of constant vanishings of sight. Perspiration becomes copious which does not relieve the intolerable burning sensation in the body. The abdomen is felt soft to the touch and speedily suppurates in this (Pittaja) type of Ascites.

Lassitude of the body, perspiration, cœdematous swelling

of the limbs, heaviness of the body, somnolence with a non-relish for food, dyspnoea, cough and whiteness of the skin and conjunctivæ are the features, which mark the Kaphaja type of Ascites. The skin of the protruded abdomen becomes glossy, and fretted with messes of black or white veins. On the excessive accumulation of water (serous fluid) in the abdominal cavity, the abdomen becomes hard, heavy, immoveable, and cold to the touch. In the *Tridoshaja* type the symptoms peculiar to each of the three aforesaid types manifest themselves in unison.

All the morbific principles of the body, in combination with the vitiated blood and accumulated fecal matter, find lodgment in the cavity of the abdomen; giving rise to vertigo, Epilepsy, and emaciation in a form of Ascites in which symptoms peculiar to the three morbific diatheses of Vayu, Pittam, and Kaham are combinedly developed; and suppuration sets in early in the distended abdomen. The disease shows signs of aggravation in cold and windy days, and is extremely hard to cure.

The spleen, which is situated in the left side of the abdominal cavity, is dislodged (hangs down) from its seat through the ingestion of inordinate quantities of food, mental anxiety, or excessive riding or drinking, or through the abuse of emetics (excessive emisis).

In the alternative, the spleen may increase in bulk through the accumulation of fat or engorgement of blood in its body. It becomes hard and raised like the back of a tortoise, and gradually fills a greater part of the abdominal cavity, bringing on dyspnoea, cough, thirst, fever with a bad taste in the mouth, distension of the abdomen, yellowness of the skin, epileptic fits, vomiting, fainting, and a burning sensation in the body in its train. In abdominal dropsy due to enlargement of the spleen, nets of red, blue, or yellow veins are found to appear on the skin of the abdomen, and tympanites with suppression of stool and flatus, vertigo, and fever with

a burning sensation in the region of the heart are found to supervene.

Similarly, the liver, which is situated in the upper part of the right side of the abdominal cavity, is pressed down from its natural position either through a voluntary and constant repression of any natural urging of the body, or through the heaviness of any of the surrounding appendages, or through eating without any relish for food, or in reason of its own indurated condition, gives rise, like the spleen, to a peculiar form of abdominal dropsy, which is called *Yakritodaram* (lit Dropsy of the enlarged liver). The feces remain obstructed in the rectum of the patient as soon as the process of suppuration is established in the liver, producing dyspnoea, tympanites, etc. The enraged and aggravated Vāyu, in this disease, arrests the secretion of bile, and those of the glands of the intestines, thus obstructing the expulsion of the feces. The *Apāna* Vāyu, thus incarcerated in the abdominal cavity, brings on fever attended with cough, dyspnoea, a gone feeling in the thighs, headache, an aching pain at the sides, in the limbs, or about the umbilicus, constipation of the bowels, vomiting and a non-relish for food. The enraged bodily Vāyu should be regarded as the principal agent in engendering this, as well as every other, form of abdominal dropsy. Blue or red veins are found to appear permanently on the skin of the dropsical abdomen, and the dropsy extends in the form of a cow's tail transversely above the umbilicus, marked by crow-feet marks.

The viscerae of the abdominal cavity suppurate in the event of any bone or foreign matter being pricked into the cavity of the abdomen. The abdominal dropsy engendered in consequence thereof is called *Chhidrodara* or *Parisravyodara* (Peritonites) according to others. The Vāyu and Kapham in the system of an emaciated person, or of one of impaired digestive function or addicted to the habit of drinking large quantities of water, become enraged through

such injudicious conduct, and arrest the discharge of the acid secretions of the stomach, giving rise to an accumulation of water in the abdomen. Thirst, prolapsus ani, pain, cough, and dyspncea with a non relish for food, are the symptoms which are exhibited during the extremely aggravated stage of this disease. The surface of the distended abdomen becomes covered over with a net work of veins. The abdomen is found to fluctuate under pressure, and is felt soft to the touch. In some cases the abdomen is felt to be firm and glossy like the abdomen of a heron, and the disease is found to invade the intestines. The patient suffers from alternate fits of heat and rigor. In all types of Dropsy, neglect at the outset leads to the further liquefaction of the serous accumulations of the abdomen, which are diffused all through the organism, causing edematous swelling of the face, joints etc., and facilitating the accumulation of serous fluid in the vessels of the body.

An obstruction of the ducts of the body that carry perspiration may help the accumulation of water in the abdomen. Purging or loose motions of the bowels precede an attack of this type of Ascites. The dropsy becomes firm, heavy, and spherical, and does not give the characteristic sound under percussion. The patient gets weaker, every day, and the disease becomes incurable as soon as it invades the internal vessels of the abdomen. A case of Ascites, in which the appearance of veins on the surface of the bulged out abdomen is obliterated, should be regarded as of a Sannipatika origin.

Of the different types of dropsy such as, the Vataja, Pittaja, Kaphaja, Plihaja (Dropsy of the enlarged spleen) and Sannipatika (due to the concerted action of the deranged Vayu Pittam, and Kapham), and Dakodara (Ascites), each preceding one should be regarded as more difficult to cure than the one immediately following it in the order of enumeration. All types of Dropsy, attended with the symptoms of obstruct-

ed (flow), become incurable after a fortnight from the date of their attack. A case of congenital Ascites invariably proves fatal.



CHAPTER CLXII.

DHANVANTARI :—Hear me, O Sushruta, now discourse on the *Niddnam* of chlorosis (*Pāndu*), Edema and Anasarca (Shotha). The morbid principles of Vāyu and Kaphah, in combination with the Pittam extremely aggravated through their respective aggravating factors, are carried upward in the region of the heart, the deranged and aggravated Vāyu supplies the motive power in these instances, and the aggravated Pittam, through the channels of the ten *Dhamanis* (nerves) which branch out from that locality, spreads all through the organism. The deranged Pittam vitiates the Kapham, blood, skin, and flesh of the body, imparting a varied hue to its skin. As the colour of the skin largely becomes yellow (*Pāndu*) like turmeric in this disease, it is called *Pāndu Roga* (Jaundice).

In the *āmaja* type of Jaundice, the fundamental principles of the body become lighter and considerably lose their consistency. The patient suffers from a marked anaemia, the functions of the sense organs are impaired, the limbs become loose and flabby, the quantity of fat is diminished in the body, and the bones are deprived of their substance. The limbs get thinner and thinner every day, a clammy perspiration is felt in the region of the heart, a burning and aching sensation is experienced both in the conjunctiva and sockets of the eyes, and the mouth becomes filled with saliva. Thirst is conspicuously absent. The patient cannot bear the least cold, and abhors all cold things, and a persistent fever of

equal intensity, attended with dyspnoea, earache, vertigo, vanishings of sight, impaired digestion and horripilation on the skin of the head are found to supervene.

The disease admits of being grouped under five subheads according as it is engendered through the several, or concerted action of the morbid principles of the body. A peculiar type of chlorosis is caused by eating earth, and the premonitory stage of all types of Jaundice develops such symptoms as, perspiration about the region of the heart, dryness of the skin with a repugnance for food, yellowness and scantyness of urine, or absence of perspiration.

The Vātaja type of Chlorosis is marked by lassitude of the body, a stupour like that of a drunkard, and an excruciating pain in the limbs. The veins, finger-nails, feces, urine, and conjunctive assume a black colour, or look dry and coloured like vermillion, and oedematous swelling of the limbs and dryness of the feces and of the mouth and the nostrils are the symptoms which further characterise this type of the disease. In the Pittaja type the veins become either yellow or greenish coloured, and fever with thirst, fainting, vanishings of sight, heat, and emaciation of the body with a bitter taste in the mouth and longing for cold things are found to supervene.

Diarrhoea, acid risings, a burning sensation in the body, clamminess of the cardiac region, somnolence, a saline taste in the mouth, cough, and vomiting are the features which mark the Kaphaja type of Jaundice, which is very distressing in its effect. The expectorated mucous in this disease acquires a pungent or sweetish taste either through a preponderance of the deranged Vāyu or Pittam. The deranged phlegm vitiates the fundamental principles of fat etc., of the body, and produces a condition of parchedness in the organism which results in hæmorrhage. The deranged Kaphah, as before described, obstructs the internal vessels of the body, and thereby produces its general emaciation. In Jaundice,

the face of the patient gets thinner, the scrotum and the muscles of the calves and abdomen are withered up, and the patient passes stool which is mixed with blood and mucous, and contains hosts of little intestinal worms.

An injudicious use of extremely Pitta-generating food by a Jaundice-patient is followed by an attack of *Kāmala* (Chlorosis). The deranged and aggravated Pittam, in this disease, coming out of its seat in the abdominal cavity, scorches up the flesh and the blood. The urine, eyes, skin, face and feces of the patient assume a yellow colour, and thirst, and indigestion with a burning sensation in the body are found to supervene. The patient lies like a bloated toad, weak in all his limbs and organs. The unassimilated Pittam, in this disease, gives rise to a kind of general anasarca, which, being neglected, may run into a case of *Kumbha Kāmala*. The undigested bile produces greenness of complexion, the deranged Vāyu and Pittam give rise to vertigo and thirst, and a low fever with fondness for female company, somnolence, extreme lassitude, and impaired digestion are the symptoms which mark the premonitory stage of *Hali mak*.

I have already, told you, O Sustruta, that *Sotha* is one of the most dreadful diseases, now hear me discourse on the Nidānam of that disease. The deranged Vāyu, by driving the deranged Kapham (phlegm), Pittam and blood to the external vessels of the body, make them incarcerated in the local skin and flesh, giving rise to a raised and compact swelling which is called a *Sotha*. The disease may be divided into nine different types according to the difference of the morbid principle acting as its exciting factor, inclusive of those which are of extraneous origin, or are caused by ardent sexual passion. The last named kinds of S'otham extends all over the body. The swellings may be divided into three classes according as they are extended, raised and pointed, or knotty and concurrent in shape. The several actions of the deranged Vāyu, Pittam and Kapham may be set down as

the exciting causes of all forms of swellings, and they are often found to invade persons emaciated with disease, over work, or fasting. Ingestion of inordinate quantities of pot herbs, or of extremely cooling, saline, acid or alkaline articles of fare, drinking of large quantities of water, and excessive sleep or wakefulness may likewise serve to bring on an attack of S'otha. Suppression of any natural urging of body, ingestion of dry meat, or of heavy and indigestible articles of fare, or excessive riding are the factors which tend to obstruct the orifices of the vessels of the body, thus causing the appearance of an oedematous swelling about the locality of obstruction, dyspnoea, cough, dysentery, haemorrhoids, ascites, leucorrhœa, fever, tympanites, vomiting and hiccough may be manifest as supervening, distressing symptoms in a case of oedema. The morbific principles of the deranged Vāyu, Pittam and Khpham, finding lodgment in the upper, middle, or lower part of the body, or in the urinary bladder, may give rise to an oedematous swelling about the seat of their lodgment, while spreading all through the organism they may give rise to a general anasarca. An increased temperature of the body, heaviness of the limbs, and a kind of breaking, expanding pain in the veins are the symptoms which mark the premonitory stage of oedema.

In the Vātaja (nervous) type of oedema, the swelling is found to be shifting in its character. It assumes a blackish or reddish colour, and is felt rough to the touch. The hairs about the base of the swelling become rough, and the patient complains of a breaking pain about the temporal bones or in the urinary bladder, pelvis and the intestines, and suffers badly from insomnia. The swelling is speedy in its growth and even in its formation, and perceptibly yields to pressure, entirely disappearing after massage. After the application of a mustard plaster to it, a sort of tingling sensation is experienced inside the swelling, which increases in size during the night and markedly subsides during the day.

In the Pittaja type, the swelling assumes a black, red or yellow colour, and is marked by a burning sensation in its inside; the swelling does not readily subside, and an intolerable burning sensation of the body indicates its advent. Fever with thirst and a burning sensation in the skin, perspiration, vertigo, stupor, and loose motions of the bowels are its distressing concomitants. The swelling emits a peculiar fetid smell, yields to pressure, and is felt soft to the touch.

In the Kaphaja type, the swelling assumes a grey colour and becomes cold, glossy, firm and hard-skinned. An itching sensation is experienced in its inside, and somnolence, aching pain and impaired digestion are the symptoms which manifest themselves with the progress of this type of the disease.

An œdematosus swelling may appear as the effect of a stroke, blow, cut, or wound, or as the outcome of an exposure to cold winds, or sea-breezes, or that of being rubbed with a *Kapikachchhu* berry or with the juice of *Bhallatacam*. It may also appear in the body of a person after a long pedestrian journey. All these kinds of swelling are marked by extreme heat, and exhibit symptoms peculiar to the Pittaja type. Similarly, the touch of a venomous reptile, or that of its excretions, or a bite by a venomous animal, or an exposure to a breeze blowing over poisonous trees, smelling of dusts and pollens of poisonous flowers are the factors which may likewise produce swellings of the body. These swellings are soft and shifting, and usually appear about the lower part of the body. A swelling of recent origin, unattended with any of the distressing symptoms, may be easily cured, while one of the opposite kind should be regarded as incurable.

CHAPTER CLXIII.

DHANVANTARI said :—Hear me, O Sushruta, now discourse on the *Niddnam* of *Visarpa* (Erysipelas). To some extent, œdema (S'otha) and Erysipelas may be attributed, to the same causes; and a wound, in no small number of cases, has been known to bring about an attack of this disease. Erysipelas usually attacks those parts of the body which have been already described as the peculiar seats of œdematos swellings; and fright and exhaustion, like the voluntary suppression on any natural urging of the body, may be enumerated as the exciting factors of cases of External Erysipelas. Of the several (Vātaja, Pittaja, Kaphaja, Sannipātaja) types of erysipelas, each preceding type is more difficult to cure than the one immediately following it in the order of enumeration. The morbific principles of the deranged Vayu, Pittam, and Kapham, aggravated through their respective aggravating factors and specially through the ingestion of articles of fare which are followed by a reactionary acidity after digestion in the stomach, penetrate deep into the organism from their locations in the superficial principles of the body. An unappeased thirst, or a voluntary repression of any natural urging of the body, under the circumstance, again throws them up to the surface of the skin, bringing on an attack of external erysipelas.

In the Vātaja type of erysipelas, symptoms peculiar to the Vātika fever manifest themselves, a throbbing sensation is experienced in the limbs, and an aching, picreing pain is felt in the swelling, attended with horripilation. In the Pittaja type, the erysipelas shifts from one place to another, and the patches assume an extremely red colour, attended with fever. In the Kaphaja type of erysipelas, an itching sensation is felt in the affected parts, which assume

a glossy aspect, and symptoms peculiar to Kaphaja (cattarrhal) fever exhibit themselves. In the Sānnipātika type of erysipelas, symptoms peculiar to the there above said types manifest themselves in unison, and the belbs are characterised by diverse kinds of pain. In the type due to the concerted action of the deranged Vāyu and Pittam (Agni *Visarpa*) fever, vomiting, fainting, diarrhoea, (or dysentery), thirst, and vertigo soon develop themselves. A breaking pain is experienced in the joints, the digestion is impaired, all desires for food are gone, and the patient suffers from vanishings of sight, and feels as if his whole body has been covered with live charcoal. The erysipelas swiftly shifts from one part of the body to another, leaving blue or black, burn-like, stains at its former seats. The disease gradually invades the vital principles of the body (such as the marrow etc.,) giving rise to an aching pain in the limbs ; and unconsciousness, insomnia, dyspnœa, and hic-cough add to the trouble of the patient. The patient finds no relief in any posture whatsoever, and vainly tosses about on the ground in quest of relieving coolness. Stupor or unconsciousness gradually creeps over his mind, out of which the patient can be hardly roused up, until death comes and relieves him of his trouble. This disease is called *Agni Viarpa*.

The deranged Kapham, obstructed by the aggravated Vāyu, is divided into many parts, and gives rise to a kind of round, extensive, painful, thick, rough and confluent patches of erysipelas by vitiating the blood, skin, veins, ligaments, and blood (in the flesh) of a man of sanguinous (temperament) in combination with the aggravated Vāyu of his system. The erysipelas, thus generated is called *Granthi Visarpa*. Fever, dyspnœa, cough, dysentery, parchedness of the mouth, hiccough, vomiting, vertigo, drowsiness, epileptic fits, dullness of complexion, pain in the limbs), and impaired digestive faculty are the symptoms, which mark this type of

Erysipelas, which is due to the action of the deranged Vāyu and Kapham.

The type of Erysipelas, known as *Kardama* (sloughing) *Visarpa*, which is due to the action of the deranged Kapham and Pittam, develops such symptoms as numbness of the body, excessive sleep or somnolence, headache, weakness, jerk movements of the limbs, delirium, vertigo, repugnance for food, epileptic fits, impaired digestion, a breaking pain in the bones, thirst, dullness of the senses, passing of undigested fecal matter, and deposit of mucous in the internal ducts of the body. The stomach is the seat of the Kapham and Pittam, hence, the disease (Erysipelas), first originating in the stomach, spreads and confines itself to any particular part of the body. A slight pain characterises this kind of Erysipelas (*kardama*) which becomes studded over with red, yellow, or grey coloured pustules. The Erysipelas assumes a glossy, black, blackish, or variegated colour. It becomes hot and heavy, marked by much swelling which exudes a slimy secretion, and suppuration takes place in its deeper strata. The Erysipelas, when bursts, emits an extremely offensive smell, attended with sloughing of flesh which exposes the veins and ligaments in its inside. This kind of erysipelas (*Kardama Visarpa*) is so called from the fact of its secreting a copious slimy discharge which emits cadaverous smell.

The Vāyu, enraged by a blow or hurt, vitiates the blood and Pittam in the incidental wound, and produces a kind of Erysipelas about its locality which becomes studded with crops of belbous eruptions, resembling Kulattha pulse. This kind of erysipeals is called *Kshataja Visarpa*, and is characterised by fever with a pain and burning sensation in its inside. The blood in this type assumes a blackish red colour. A case of Erysipelas, originating through the action of any of the several morbid principles of the deranged Vāyu, Pittam and Kapham, is curable; cases at the root of which two such morbid principles lie as their exciting factors, and which

are without any complication may yield to medical treatment, while those which are of a Sannipatika origin and emit a cadaverous smell, are situated at any of the Marmas, and are attended with sloughing, laying bare the internal veins and ligaments, should be regarded as incurable.

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CHAPTER CLXIV.

DHANVANIARI said :—The principles of the deranged Vāyu, Pittam, and Kapham, aggravated through the agency of injudicious diet and conduct, or through the dynamics of sinful acts or *Karma*, are sent coursing through the vessels of the body, which thereby vitiating the blood, fat, flesh, and skin of the locality, are kept incarcerated in the surface of the skin, bringing about a discolouring of the skin. These diseases are called *Kushtham* (cutaneous affections). Neglected at the outset, these *Kushthas* spread all over the body, gradually invading the fundamental principles of the organism, whether external or internal. The affected parts become contracted, and are characterised by the absence, or discharge, of a clammy perspiration. Later on parasites are found to germinate in those localities, which gradually attack the skin, hairs, and vessels of the part. In the type known as *Vahaya* (external) *Kushtham*, the body of the patient appears as if it has been dusted with ashes.

The disease (*Kushtham*) admits of being divided into seven kinds according to the several, duplicate, or concerted actions of the morbid principles of the deranged Vāyu, Pittam, and Kaphah, such as the Vātaja, Pittaja, Khapaja, Vāta-pittaja, Vāta-Shleshmaja, Pitta-shleshmaja, and Sannipatika types. In each type of *Kushtham* the deranged Vāyu,

Pittam and Kapham are found to act in unison, though the action of any one of them may predominate therein.

The type of Kushtham, which is due to the action of the deranged Vāyu, is called Kapāla ; that which is due to the deranged Pittam is called Audumvura ; and that which has its origin in the deranged Kapham is called Mandala. Besides these, the types known as Vicharchikā and Rishyajihva originate through the action of the deranged Vāyu and Pittam, the types known as Charmakushtha (Prurigo), Kitima (Keloid tumour), Alasa and Vipādikā owe their origin to the deranged Vāyu and Sleshma, while the types known as Dadru (Ring worm), Shataru; Pundarika, Vishphota, Pāmā Shidhma (leucoderma) and Charmadala (Impertigo) are brought about through the action of the deranged Pittam and Kapham. Of all these types of Kushtham, Dadru and Kākana Kushthas should be regarded as most common (Prathama).

The seven types such as the Pundarika etc., are called Maha Kushthas (Leprosy). The affected patches in this disease become soft and rough. Perspiration may be entirely absent, or a kind of clammy perspiration may be felt in these localities. An Itching, burning sensation in the skin, attended with complete anaesthesia and contraction of the spots, marks the premonitory stage of this disease, and the patient suffers from vanishings of sight. A large number of ulcers or patches are found to appear at a time in this disease, which become permanent (refuse to be healed), and an aching pain is constantly experienced in their inside. The patches, just after their appearance, are felt rough to the touch, and the deranged Vāyu, Pittam and Kapham in these spots are extremely aggravated even at a slight exciting cause. Thinness or poverty of blood, and horripilation are the premonitory symptoms of all types of Kushtham. The forehead of the patient, during this stage, becomes blackish, or reddish, then dry and rough. The disease

which extensive patches covered over with hairs, and attended with an excruciating pain, are found to appear in certain parts of the body, is called Kapāla Kushtham, which should be considered as one of the most dreadful types of leprosy. In the type known as Audumvara, the ulcerated patches assume the colour of a ripe Audumvera (*ficus Indica*). They become rounded in size, attended, with pain and burning, and exude a copious discharge. They appear in detached patches and never burst, although parasites are found to germinate in their midst. The ulcerated patches, in this disease, become thick, firm (non-shifting) and glossy, and are found to exude a red and white discharge. In the type known as Mandala Kushtham (Erythema) the patches are found to be raised, confluent, soft and yellowish marked by an itching sensation and the germination of parasites in their inside. The type of Kushtham in which crops of black, itching, excuding postules are found to appear on the skin is called Vicharchikā. These patches become of a tawney brown colour, and are felt a little raised and rough to the touch. The type in which lepirous patches, resembling the tongue of a (Rishya) deer in colour and shape, are found to appear on the skin of the body, is called Rishyajihva, marked by the germination of large number of parasites in their inside. The type in which the skin of the patient becomes dry and rough like that of an elephant is called Charmākhyam. The type in which the patches becomes hard and shining like the scales of a fish, dry, itching, flame coloured, can not bear the least touch, and is marked by the absence of perspiration, is called Kitima (keloid tumour). In the Sidhma type, the ulcers become rough in their inside and glossy on the surface. A kind of dust-like efflorescences is obtained by rubbing these patches which are found to be extremely thin and transparent, and are felt flower-like soft to the touch, marked by the absence of perspiration.

The form of Kughtham in which the patches are marked with red marks, being thin at their upper ends, and characterised by an extremely itching sensation, and which appear usually at the hands and legs are called Vipādikā. An excruciating pain and an intolerable itching sensation mark the several types of Kustham which become studded with red pustules and spread like the roots of Durva grass, tinged with a colour like that of an Atasi flower. In the type known as Dadru (Ring worm), the patches are found to be a little elevated, distributed in ring-like grooves and are attended with an itching sensation. In the type due to the concerted action of the deranged Vāyu, Pittam and Kapham, the patches are found to be thick at the base, marked by bleeding and a burning sensation in the incidental ulcers, which break out in large numbers. Grey, or red coloured, circular patches, attended with pain and burning, appear on the skin of the patient in this type of Leprosy. The type in which raised, reddish, patches, like dried leaves, studded over with white or red-coloured vesicles, appear on the skin, is called Pundarikam. In the type known as Pāmā the patches are marked by a pain and itching sensation, and assume a reddish or dusky hue, covered over with dry, erysipilatous eruptions, and usually appear about the elbow, hands, and the lumbar region. An excruciating pain and an intolerable burning sensation mark the types known as Kākana, Charmadala etc., The colour of the patches in the Kākana type is at first red which changes into black, resembling the washings of Triphalā. The patches in all types of leprosy may subsequently assume a black hue through the agency of their respective exciting factors. The exciting factor in each case should be ascertained with regard to the colour of the leprous patches and the symptoms, specifically developed therein. A case of Kustham originated through the action of any particular morbific principle should be abandoned as incurable, as soon as its complication with the

other two of the morbic principles of (Vāyu, Pittam and Kapham) would be detected. A cases of Kushtham in which the virus is found to invade the organic principles of bone, or semen, should be considered as extremely hard to cure. With the help of suitable medicines, the disease may be suppressed, for the time being, in cases where the virus affects the fat only, while a radical cure may be expected in those in which only the fish and bones are affected. Cases of Kushtham, originated through the action of the deranged Vāyu and Kapham, should be regarded as incurable; like those which are confined only to the skin, and do not secrete any discharge or cast any sediment.

Discolouring and dryness of the skin are all that characterise a case of Kushtham confined only to the skin, while perspiration, heat, and swelling at and of the palms of hands and soles of feet, appearance of belbous ulcers about the joints, and an extreme pain are the symptoms which become manifest in cases in which the virus attacks the blood. The adipose tissues of the body seem as if being crushed, and suffer a marked deterioration through the virulence of the deranged Vāyu, Pittam, and Kapham, in this disease. The voice becomes sunk and hollow, the eye sight is impaired and bones, fat and marrow are destroyed with the progress of this dreadful scourge. The parasites destroy the organic principle of semen in the patient, disqualifying him to discharge his conjugal duties. All the abovesaid forms of Kushtham with their respective specific symptoms may attack even the lower animals.

The disease known as S'vitram (Leucoderma) as well as the dreadful Kilasa originate from the same cause as Kushtham. Both these forms of disease are non-bleeding, and involve the concerted action of the three morbific principles of the deranged Vāyu, Pittam, and Kapham. In the Vātaja type of S'vitra, the patches become dry and vermil-coloured, while in the Pittaja type they are found to be conner-coloured

like lotus leaves. A burning sensation is present in these patches, and the virus attacks the hairs of the affected parts, causing their entire destruction (them to fall off) in this type. In the Kaphaja type of S'vitra, the patches become thick and white, attended with an itching sensation. The virus gradually and successively attacks the organic principles of blood, flesh, and fat in both these diseases, which become more and more difficult to cure as it invades these successive principles. Both S'vitra and Kilāsa (Psoriasis) originate from the same cause, and the patches in similar types of both of them are found to assume the same colour. Cases of recent origin in which the patches are not confluent, and the local hairs have not become white, and which are not the results of burns or scalds, may be expected to be cured, the rest should be given up as incurable. Cases of Kilāsa even of recent origin, in which the spots (patches) are found to appear on the lips, or on the palms of hand, or on the soles of feet, or about the anus, should be specially given up as incurable. All diseases, and cataneous affections in special, are contagious; and are contaminated from one person to another through the use of the same bed, seat, unguent, apparel etc., with a diseased person.

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CHAPTER CLXV.

DHANVANTARI said :—Bodily parasites may be divided into two classes according as they are external or internal in their origin. The external parasites of the body, again, may be divided in their turn into four species according as they germinate from mucous secretions, bodily excrements, fecal matter, or blood of the body. Twenty varieties of parasites,

each with a corresponding epithet of its own, have been enumerated (in the A'yurveda).

The external bodily parasites are but the offspring of the excrementitious matter of the body—vermin of the shape and colour of mustard seeds that usually infest the hairs and wearing apparels of persons of uncleanly habits. Although of extremely attenuated size, they are provided with a large number of tiny legs, *Yukas* and *Likhyas* being the representatives of these species. Two of these species should be regarded as the cause of two different diseases such as Urticaria (*Kotka*) and Itches (*Kandu*). All types of cutaneous affections (*Kushtham*) should be attributed to the presence of parasites in the skin. The external parasites originate from the mucous discharges or secretions of the body. The deranged Kapha in the system, augmented through ingestion of incompatible articles of fare as treacle, sweet rice, milk, milk-curd, fish or newly harvested rice, give rise to the germination of a kind of worms, which, when fully developed, spread therefrom all through the organism. Some of them are circular in shape like the solar disc, some of them are shaped like common earth worm, some are long and transparent, while others are like newly sprouting paddy. Some of them are white and striated in shape, while others are copper-coloured. There are seven varieties of internal worms which are respectively named as the *Antrada* (Gnawer of the intestines), *Udaravesta* (encompasser of the abdomen), *Hridayda* (eater of the heart), *Mahaguda* (the great rectal one) *Chyura*, *Darbha-Kusuma* (Darbha flower) and *Sugandha* (Odoriferous one). The presence of any of these kinds of parasites in the human system is marked by nausea, water brash, indigestion, swoonings, vomiting, fever, tympanites with suppression of the stool, flatus and urine, emaciation of the body, purging and running at the nose. The extremely small parasites, which are found in the blood or blood-carrying vessels, are round,

copper coloured, and are devoid of legs. Several varieties of these parasites are so small as to be invisible to the naked eyes. Six of these species, which have been named as *Kes'ada* (hair-eater), *Roma-Vidhvansa* (destroyer of bodily hairs) *Udamvara* (figcoloured), *Roma dvipa*, *Saurasa*, and *Mátri* should be regarded as the primary cause of Leprosy and of cutaneous affections in general.

The worms, which grow out of the feces in the intestines, usually travel in a downward direction to the anus, but when fully developed they ascend into the stomach, imparting a smell like feces to breaths, and eructations. Some of these varieties are elongated in shape, some are round, some are extremely attenuated in size, some are white, some black, some yellow, and some brown. They are respectively known as *Kakerukas*, *Makerukas*, *Sansuradas*, *Kasulákhyas* and *Lalehas*. Travelling in contrary directions, these intestinal worms produce purging, colic, tympanites, emaciation of the body with dark rings round the eyes, palour, horripilation, impaired digestion, and an itching sensation about the anus.

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CHAPTER CLXVI.

DHANVANTARI said :—Hear me, O Sushruta, now discourse on the *Nidánam* of the diseases of the nervous system (*Váta-Vyádhi*). A disturbance of the normal equilibrium among the different fundamental principles of the organism is the root of all bodily distempers. The bodily *Váyu*, deranged through any unknown or invisible factor, makes the body inert and inoperative. A man should always endeavour to keep his body in health in conjunction with the efforts of *Bis'vakarmā*, (the architect of the universe), *Vis'varupa* (the

shaper of the universe), Prajāpati (the lord of created beings), Srashtā (creator), Vibhu (lord), Vishnu (the all pervading one), Samhartī (destroyer) and Mrityu (Death) to that end.

A correct knowledge of physiological and pathological (*Prākṛita* and *Vaikṛita*) processes is necessary for a correct diagnosis of a disease. The combined and several actions of the morbid principles should be taken into consideration in arriving at a correct diagnosis. *Nidānam* (Ætiology), premonitory symptoms, specific features, spontaneous aggravation or amelioration, and the exciting causes are the five factors which are included within the *Prākṛita Karma* (physiological cogitations). I shall now discourse on the causes and symptoms of *Vāta Vyādhi* (diseases of the nervous system) in the light of this *Prākṛita Karma*. One should at once abjure the use of articles that tend to destroy any fundamental principle of the organism whenever there may be symptoms to indicate that the bodily Vāyu has been agitated or affected by their use. The deranged Vāyu chokes up the orifices of the vessels and keeps them stuffed. The vessels, thus stuffed up with the morbid principles of the body, send the deranged Vāyu to its surface, which, in its turn, chokes up the pores of the skin, causing colic, tympanites, rumbling in the intestines, suppression of the stool, loss of voice, and obstruction of sight, with a catching pain at the waist and back, as precursors to more dreadful diseases.

Vāta Vyādhi located in (diseases of the nerves of) the stomach gives rise to vomiting, dyspnea, cough, violent purging, itching sensations and diverse kinds of diseases above the region of the umbilicus. Similarly, the deranged Vāyu, located in the internal ducts (*Srotas*) of the body, produces cracking and dryness of the skin, excruciating pain, sallowness of complexion, symptoms of poisoning, tympanites with a non-relish for food, emaciation of the body, vertigo, glandular growths, and roughness of the skin. The body seems heavy and painful as if it has been violently

beaten with a cudgel, and an aching pain is felt in the bones, and vertebrates. The pain in the bones and vertebrates becomes so intense as to leave no repose to the patient, who sits up waking in the night. The emission of semen becomes rapid or involuntary when the nerves (*Vāyu*) of the genito-urinary tracts are affected in this disease, which in a pregnant woman leads to an abortion or miscarriage, and brings on constipation of the bowels with an excruciating head-ache in both the sexes. Swelling and inflammation are found to set in about the place where the enraged *Vāyu* lies incarcerated, first determining the locality of *Vata Vyādhi*, and causing an intense pain to the patient. The body appears like a full water-drum, and the enraged *Vāyu*, by entering into the joints of the body, produces local atrophy. Lying stuffed through the whole organism, the enraged *Vāyu* produces an aching pain, throbbing, breaking of skin and bones, numbness of the body, convulsive movements of the limbs, somnolence, and palsy.

When the enraged *Vāyu* courses through the nerve of the body it produces constant convulsions of the limbs and the disease, thus generated, is called *A'kshepaka* (convulsions). The enraged *Vāyu*, any wise obstructed in its downward course, recoils back upon itself, and goes upward, pressing the heart and the templar bones, and the cranium. Thereafter it (*Vāyu*) spreads through the whole organism, causing the cheek bones of the patient to hang down, numb and paralysed, and producing distortion of the whole face.

The eyes remain permanently open, and the patient suffers from difficulty of breathing, and lies unconscious, moaning indistinctly like a pigeon. This disease is called *Apatantraka* and is one of the most difficult of difficult diseases to cure. The patient sometimes feels a little respite when the enraged *Vāyu* with the esse of the disease descends into his heart and left nostril, and feels troubles at other times.

A case of paralysis, which is the outcome of a blow or fall, should be regarded as indicating an unfavourable prognosis, or almost beyond the pale of medicine.

The enraged Vāyu, taking lodgment in the internal vital principles of the organism, produces suppression of locomotion, obstruction of the sight, yawning, dirty deposits on the teeth, and loss of energy. This disease is found to further develop the symptoms of numbed pain at the external sides, catching pain about the cheekbones, numbness of the back, headache, curvature or bending of the body on the posterior side, and sensation of heaviness at the back and cardiac region. The patient constantly suffers from fits of vertigo, the shoulders drop down, and the teeth and face of the patient suffers discolouring. A patient, suffering from numbness of the jaws and external curvature of the body, should be set down as suffering from an attack of *Vata vyādhī*. The enraged *Vāyu* in this disease takes lodgment in the blood and excrements of the system, causing the morbid principles to surcharge the whole economy, and producing ulcers, exhaustion, and palour. In all forms of *Vata Vyādhī* the patient derives a little comfort from massage.

Ingestion of extremely hot food, and excessive scraping of the tongue are the factors which tend to enrage the local *Vāyu*, which produces paralysis of the cheek bones and mandibles, causing the closing of the mouth, or keeping it fixedly open and gaping. Chewing of extremely hard substances, and constant speaking in an overloud tone are the factors, which, by enraging the local *Vāyu*, and causing it to be incarcerated in the nerves traversing the organs of speech, bring about a paralysis of the tongue, which ultimately spreads to the muscles of the cheekbones and mandibles. In cases of paralysis of the tongue, digestion of food, drinking, and articulation of speech become seriously hampered or almost impossible. Carrying of extremely heavy loads on the head, loud laughters, loud talkings, resting of head on a hard

and uneven pillow, and chewing of extremely hard articles of fare are the factors that tend to enrage the local *Vāyu*, which takes lodgment in the upper part of the body. Similarly, the face of a man may suffer permanent distortion through loud laughing, or looking suddenly with extremely dilated eyes, or through injudicious straining of the eyes. In this type of (facial) paralysis, the tongue loses the faculty of speech, and the eyes become numbed and motionless. Gnashing of the teeth, loss of voice, impairment of hearing and sight, loss of smell and memory, fright, anguish and dyspnoea are the distressing supervening symptoms which are manifested in almost all types of *Vāta Vyādhi*; ptyalism, pain at the sides, incapacity of closing the eye-lids with an excruciating pain in the upper part of the body and hemiplegia being its further characteristics. Several authorities call the first named disease as *Arditam* (facial paralysis) and the last named one as *Ekāṅga Vyādhi* (Hemiplegia).

The enraged *Vāyu*, by interfering with the flow of blood in the arteries, and specially in those that traverse the head, produces a kind of hemicrania in which rough, black veins appear on the regions of the temple. This type of head-ache is incurable. The enraged *Vāyu*, by affecting the nerves and ligaments of the body, produces a kind of disease that strikes down either half of the body. The disease is called *Paksha-Vadha* in which the organs and members of the affected side become inert and inoperative, and lose all sensations. This disease is also called *Kaksha-roga* by several authorities. Similarly, the disease, in which the enraged *Vāyu* instead of striking down either half of the body paralyses the whole of it, is called *Sarvāṅga Roga*. Cases of paralysis, which are due to the action of only the enraged *Vāyu*, are curable, while those which are complicated with the presence of two of the morbid principles (*Doshas*), together with those in which all the characteristic symptoms are fully developed, should be regarded as incurable, as they invariably

prove fatal. The disease, in which the course of the Vāyu, acting in concert with the deranged Kaphah, is obstructed by mucous, and which is characterised by the loss of sensation, is called *Dandāpatānaka*. The disease, in which the enraged Vāyu contracts up the muscles that start up from behind the shoulder blades and in which all movements of the arms are lost, is called *Avavāhuka* (Ebb's paralysis).

The disease in which the enraged Vāyu paralyses the *Kandarī*, that runs down the back of the arms, extending to the tips of the fingers, is called *Vis'vachi*. The disease in which the enraged Vāyu, taking lodgment in the region of the waist, draws up the great sacral muscles, producing lameness, is called *Khanja*. The disease in which both the knees are deprived of their strength and become inoperative is called *Pangū*. The type of *Vāta Vyādhi* in which the patient walks in a tottering gait and the joints of the legs seem loose and unsteady is called *Kaldya Khanja*. The deranged Kaphah in conjunction with the fat gets augmented through the ingestion of extremely cold, hot, dry, fluid, heavy (indigestible) or emulsive articles of fare, or through excessive or extremely fatiguing physical labour immediately before or after the digestion of a meal, or through the effect of a blow, hurt or mental anguish, or through excessive night keeping, and the deranged Kaphah tends to defile the other fundamental principles of the organism as well. The deranged Kaphah, by being stuffed about thigh bones, produces numbness in the locality, which results in looseness of the thighs, which are felt cold to the touch. The complexion assumes a dull twany brown hue; the patient feels as if he has been packed in a wet blanket, and fever, somolence, epileptic fits with a non-relish for food supervene. This disease is called *Uru-stambha*, while several authorities designate it as *Vāhya Vātam*. An extremely painful swelling occurring about the locality between the thigh and the knee joint is called *Kroshtuka-*

Sirsha. A false step made at the time of walking, or a long pedestrian journey may give rise to an excruciating aching pain in the insteps which is called *Vata Kantakam*. This disease is due to an aggravated condition of the deranged Vāyu of the locality. An extremely aching pain produced by the deranged bodily Vāyu in the toes, in the sides of thighs, and about the regions of throat and umbilicus is called *Gridhrasi* (sciatica). The disease in which the deranged Vāyu and Kaphah produce a complete anaesthesia in the lower limbs, which become insensible to pinches and are characterised by constant horripilation, is called *Pādaharsha*. The disease in which through the agency of the deranged Vāyu and Pittam being combined with blood, the patient complains of an intolerable burning sensation in the lower limbs, which is little alleviated on locomotion, is called *Pādadāha*.

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CHAPTER CLXVII.

DHANVANTARI said :—Now hear me, O Sushruta, discourse on the *Nidnam* of *Vata-raktam*. The blood and the bodily Vāyu of a person, enraged and aggravated through ingestion of incompatible articles of fare, or through indulgence in day sleep or extreme irascibility, or through excessive night keeping, produces the disease known as *Vata Raktam*. Persons of soft or delicate physical temperament, as well as fat men and persons of luxurious living are extremely susceptible to an attack of *Vata-Raktam*. Similarly, a blow or an injury to any part of the body, may lead to vitiation of blood, and the bodily Vāyu, deranged through ingestion of extremely cold, phlegmagogic articles of fare, follows a wrong path; or on the other hand the Vāyu obstructed in its course by the blood, vitiated through aforesaid causes,

first produces its own specific symptoms. The disease is so named from the fact that the bodily Vāyu is first deranged. Profuse perspiration (in most cases), emaciation of the body, anaesthesia, or an excruciating pain in a pre-existing ulcer, looseness of the joints, lassitude with a gone feeling in the limbs, pustular eruptions with an aching, breaking, piercing, throbbing pain in the thighs, knee-joints, and calves of legs, and about the sacrum and joints of the extremities, heaviness and loss of sensation in the foregoing parts and numbness of the body, itching sensation in the affected localities, heaviness of the limbs, pain in (the affected parts) which vanishes at intervals, discolouration of the skin and appearance of circular patches on the skin are the symptoms which mark the premonitory stage of Vāta-Raktam.

In the Vātaja type of this disease the patient suffers from an extremely excruciating pain in the affected parts, which become further characterized by an aching, throbbing pain. The swelling is felt rough to the touch and assumes a black or reddish-brown hue, spontaneously increasing or decreasing at intervals. The body seems numbed and extremely painful, the joints and vessels of fingers become contracted, and the patient evinces a repugnance for cold which fails to give any relief whatsoever. The numbness of the body becomes prominent, and the patient suffers from rigour and a complete anaesthesia in the affected parts.

In the type marked by predominant action of the enraged and vitiated blood, the swelling is marked by a greater aching pain, and becomes copper coloured. The disease does not yield to emulsive or parchifying measures (such as fomentation etc.,) and is marked by a tingling sensation. The patient feels an irresistible tendency to scratch the patches which exude a slimy discharge. In the Pittaja type of Vāta-Raktam, perspiration with a burning sensation in the body, vertigo, epileptic fits, thirst and distraction of the

mind are the symptoms which manifest themselves. The swelling can not bear the least touch, becomes red and hot, and is ultimately found to suppurate.

In the Kaphaja type of Vāta-Raktam, heaviness, coldness, and anaesthesia of the affected parts become manifest. The swelling looks glossy, is marked by a slight pain and an itching sensation, and seems as if it has been tied with a wet compress. Types of Vāta Raktam, which are connected with the action of any two of the *Doshas* (morbific principles of Vāyu, Pittam and Kaphah), exhibit symptoms which are respectively peculiar to types brought about through their several actions, while the type, which is due to the concerted action of all the three *Doshas*, combinedly develop the symptoms, severally belonging to the Vātaja, Pittaja and Kaphaja types of Vāta-Raktam.

The virus, like the poison of a mouse, first affects the lower parts of the legs, or is seen to invade the extremities of hands in certain instances, and thenceforth spreads over the whole organism. A case of Vāta-Raktam, which has extended upward to the thighs, and in which the skin of the affected part breaks and exudes a discharge, and in which the patient suffers from loss of strength and flesh, or which is complicated with a host of other distressing symptoms, should be regarded as incurable, while palliation is the only treatment in a case of more than a year's standing. Similarly, cases of Vāta-Raktam marked by such supervening distresses as, insomnia with a non-relish for food, dyspnæa, sloughing of flesh, hemicrania, epileptic fits, vertigo, pain, thirst, fever, loss of consciousness, rigour, hiccough, maimedness of gait, erysipelas, suppuration (of the affected parts), langour, curvature of the fingers, crops of pustular eruptions with a burning sensation in the body, and tumours with a catching pain at any of the nerve-unions, bone-unions, or vein-unions, as well as the one which is accompanied by epileptic fits alone, should be understood as incurable. Cases of Vāta-Raktam, uncompli-

cated with any distressing, supervening symptoms, are curable, while those attended with a few concomitants admit only of palliative treatment. Cases of Vâta-Raktam originated through the action of a single *Dosha* (morbific principle) are curable, while those of recent origin, and at the root of which only two *Doshas* lie, admit of palliative treatment. Cases of Vâta-Raktam of which the three *Doshas* conjointly act as the exciting factors, as well as those which are connected with a host of other complications, should be regarded as incurable.

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CHAPTER CLXVIII.

HEAR me, O Sushruta, now discourse on the Nidânam of Mukhoroga. Ingestion of such incompatible articles of fare as milk, mild-curd, and fishes living in swamps, in inordinate quantities, tends to enrage the *Doshas*, which give rise to a number of diseases in the mouth. A predominance of the deranged Kaphah should be understood as the exciting factor of all these distempers. The lips seem numbed and hard, are felt rough to the touch, and are characterised by a kind of bursting, thrashing pain in their body, through the aggravation of the deranged Vâyu. In the Pittaja type of this disease, the lips assume a yellowish hue, become studded with crops of painful pustules, and are characterised by a burning sensation. In the Kaphaja type of this disease the lips assume a colour peculiar to that morbific principle (Kaphah) and become cold, glossy and slimy. In the Sânnipâtika type of this disease the lips assume a varied colour, successively changing from black (blue) to yellow and from yellow to white, and become studded with crops of pustular eruptions. In the type brought

about through the agency of vitiated blood, crops of pustular eruptions, coloured like ripe date fruits, are found to appear on the lips, which bleed and are marked with streaks of blood. In the type due to the vitiation of the local flesh, the lips become thick and heavy, and are gathered up in knots like condylomata's growths. Vermins, which are often found to germinate in the affected lips, drop down from the two corners of the mouth. In the type due to the action of the deranged fat (areolar tissues) the lips assume a colour like that of the surface layer of clarified butter, and become heavy and marked by an itching sensation, and secrete a copious secretion of cold, crystal-like, white fluid. An ulcer occurring in such diseased lips can never be healed, nor it may be softened with the help of any medicine. In the traumatic type the lips seem as if they are being chopped with an axe.

Now hear me discourse on the Nidānam of diseases that affect the gums of teeth. The disease in which the gums are found to bleed without any apparent reason, and in which they become spongy, black and shiny, and emit a fetid smell, and begin to slough off, is called S'itāda. This disease is attributed to the action of the deranged blood and Kaphah. The disease in which large swellings (boils) appear about the root of two or three of the teeth is called Dantapupputaka, which is attributed to the action of the deranged Kaphah and blood. The disease, in which the teeth move and become loose, and the gums are found to bleed and to secrete pus, is called Danta-Veshta, of which the vitiated blood acts as the (sole) exciting factor. A painful swelling brought about through the agency of the deranged Kaphah and Vāyu and appearing over the gums, accompanied by salivation and an itching sensation, is called S'aus'ira. The disease in which the teeth move about in their sockets, the gums slough off, the roof of the palate cracks and bursts open, and the lining membrane of the cavity of the mouth is inflamed is called Mahā Saushira. This disease is engendered by the concerted action of the

deranged Vāyu, Pittam, and Kaphah. The disease in which the gums become thin, and the patient spits blood, is called Paridara which is due to the action of the deranged blood, Pittam and Kaphah. The disease in which a burning sensation is felt in the gums which are ultimately found to suppurate, and the teeth become loose in their sockets, which when moved about with the hand, seem slightly painful and bleed, and in which the gums swell and a fetor comes out of the mouth if that bleeding is arrested, is called Supakusha, of which the deranged blood and Pittam act as the exciting factors. The disease in which inflammation occurs about the gums, if in any way rubbed, and the teeth are found to move about in their sockets, is called Vaidarbha, which should be regarded as of a traumatic origin. The disease in which the enraged and aggravated Vāyu serves to force up an additional tooth, accompanied by an excruciating pain, and in which the pain subsides on the perfect cutting of that additional tooth, is called Khalivardhana. A large swelling occurring about the gums, attended with pain and a burning sensation, is called Danta-Vidradhi (abscess of the gums), which, when lanced off, secretes blood and pus. A large and extremely painful swelling occurring about the posterior side of the last molar tooth is called Adhimānsaka. This disease is due to the action of the deranged Kaphah and is marked by a copious salivation. The sinus of the gums develops the same characteristic features as the five kinds of ordinary sinuses.

Now hear me, O child discourse on the Nidānam of diseases that affect the teeth. The disease in which a bursting pain is felt in the bodies of the teeth, is called Dālana, which is due to the action of the deranged Vāyu. The disease in which black holes are made into the teeth, which become loose, and in which an extremely painful inflammation occurs about their roots, which is aggravated by an exposure to air, is called Krimi Dantaka. The disease in which the face is distorted and the teeth are broken is called Bhanjana. This disease is due to

the action of the deranged Kaphah and Vāyu. The disease in which the teeth become incapable of bearing the least wind or the touch of any dry, cold or acid substance is called Dantaharsha (tooth-edge), of which the deranged Vāyu and Pittam act as the exciting factors. The disease in which the deranged Vāyu, by taking recourse to the teeth, make them jagged and uneven is called Karāla, which should be regarded as incurable. Deposits of refuge (calcareous) matter on the teeth, dried up and hardened through the action of the Vāyu and Pittam, become crystalised like sugar. These Crystals are called Danta-Sharkarās. When these crystalised deposits are extracted they invariably destroy the teeth. This disease is called Kapālika from the resemblance of the cracked deposits with bits of skeletal bones (*Kapāla*). The disease in which the teeth, burned through the action of the deranged Pittam and blood, assume a black or blue colour, is called Shyāva-Dantaka.

Now hear me discourse on the Nidānam of Mukha-Rogam which invades the tongue. In diseases of the tongue due to the action of the deranged Vāyu, the tongue is cracked and covered over with a greenish deposit, resembling the paste of S'aka leaves. In diseases of the tongue, due to the action of the deranged Pittam, the tongue becomes studded over with yellowish or red-coloured papillæ attended with a burning sensation in its body. In diseases of the tongue, due to the action of the deranged Kaphah the tongue becomes heavy and is covered over with a large number of fleshy growths (papillæ) resembling the throns of a Shālmali tree. A deep swelling, occurring on the lower side of, and paralysing the tongue, is called Alasa, which is due to the action of the deranged Kaphah and blood. A swelling, resembling the tip of a tongue in shape, and occurring about the root of the tongue, so as to raise it up, is called Upajihva. This disease is due to the action of the deranged Kaphah and

blood, and is attended with profuse salivation and a burning sensation in the inside of the tongue.

Now hear me discourse on the Nidānam of diseases that affect the palate. An extremely large and elongated swelling, due to the action of the deranged Kaphah and blood, and occurring about the root of the palate is called Kantha-Sunthi. The swelling assumes the shape of an inflated bladder, and thirst, cough, and dyspnoea are found to supervene. A thick swelling occurring at the root of the palate, attended with burning and suppuration, is called Tundakeri by the wise. A swelling of the palate due to the action of the vitiated blood is called Dhrushuna. It is of slow growth and is attended with fever and an extreme pain. A swelling, due to the action of the deranged Kaphah and occurring about the palate, raised like the back of a tortoise, is called Kachchhapa. This swelling is very slow in its growth. A circular swelling at the palate, characterised by all the specific features of a blood-tumour is called Tālvarvuda. Painless condylomatous growths, brought about through the agency of the deranged Kaphah, are called Mānsa-Sanghāta. A jujube like fixed growth at the palate, unattended with pain, is called Tālupupputa. In the disease known as Talupāk the palate is cracked, a dry parchifying (arid) sensation is experienced therein, dyspnoea is present through the agency of the deranged Vāyu, and the deranged Pittam induces suppuration.

Now hear me discourse, O child, on the Nidānam of diseases peculiar to the throat. The deranged Vāyu and Pittam, by lying incarcerated in the throat, vitiates the local flesh and blood, and gives rise to membranous growths, which resemble paddy sprouts in shape and produce constriction (choking) of the passage of the throat, which results in death. This disease is called Rohini. The type of Rohini in which the entire tongue becomes numbed and extremely painful, and in which membranous growths, obstructing the passage of the

throat, are formed, attended with the specific symptoms of the deranged and aggravated Vâyu, should be regarded as belonging to the Vâtaja type. In the Pittaja type of Rohini the membranous growths are rapid in their formation and speedily suppurate. Fever becomes intense and symptoms peculiar to the deranged Pittam are found to supervene. In the Kaphaja type of Rohini, the membranous growth are fixed and do not obstruct the passage of the throat (larynx). The type due to the concerted action of the deranged Vâyu, Pittam and Kaphah should be regarded as incurable in as much as suppuration sets in in the deeper strata of the membranous growths in this type. In the type due to the vitiation of blood, the membranous growths become studded with crops of red pustules and prove amenable to treatment, the other characteristics of this type being common with those of the Pittaja class. A fixed nodular growth in the throat, to the size of a jujube-stone, brought about through the action of the deranged Kaphah is called Kantha Shâluka. The patient in this disease feels as if his throat has been studded with the bristles of a S'uka insect or thorns have pricked into it. The growth is rough to the touch and should be removed only with the knife. A swelling of the shape of the tip of the tongue, streaked with blood, is called Adhijihva. This disease is attributed to the action of the deranged Kaphah, and a patient suffering from Adhijihva should be abandoned as soon as suppuration would be found to have been established in the swelling. A circular (ring-like) elevated swelling around the passage of the throat, threatening to constrict the orifice of the œsophagus, is called Valaya. This disease is incurable and a patient suffering from Valaya should be given up as lost from its very out-set. A swelling caused by the deranged Vâyu and Kaphah in the throat, and which is attended with pain and dyspnoea, is called Valâsha. Expert physicians stand in dread of this disease, and pronounce it incurable. A raised and circular swelling in the throat caused

by the deranged Kaphah and blood is called Ekavrinda. The swelling but scarcely suppurates and is felt a little soft to the touch, itching and burning sensations in the swelling being the further characteristics of this disease.

A thick, stick-like growth in the throat, studded over with fleshy papillæ and attended with diverse kinds of pain, is called Shataghni. This disease is attributed to the concerted action of the deranged Vāyu, Pittam and Kaphah, and invariably proves fatal. A fixed growth in the throat to the size of an Amalaka seed, brought about through the agency of the deranged Kaphah and blood, is called Shilāyu. This disease in which the patient thinks that a morsel of food lies stuck into the throat is a purely surgical one. An extensive swelling, covering the entire passage of the throat and characterised by an uniform pain all through its inside, is called Gala-Vidradhi. This disease is due to the concerted action of the deranged Vāyu etc. An extensive swelling in the throat, due to the action of the deranged Kaphah, which obstructs the deglutition of food and water, and closes the orifice of the larynx, is called Galaugha. This disease is always attended with high fever. The disease in which the patient, with a parched throat and mouth, suffers from difficult breathing owing to the choking of the bronchial tubes with mucous and which is further characterised by epileptic fits and hoarseness is called Svaraghna. An extremely pendent painful swelling with membranous offshoots, which gradually tends to close the passage of the throat, is called Mānsatāna. This disease is brought about through the concerted action of the deranged Vāyu, Pittam and Kaphah and invariably ends in death. An extensive copper-coloured swelling in the throat and mouth attended with an aching pain and a burning sensation, and in which the flesh of the affected part is found to slough off, is called Vidatri. This disease is attributed to the deranged Pittam and affects the same side of the throat on which the patient usually lies

Now I shall describe the Nidānam of diseases that affect the entire cavity of the mouth (Sarvasara). In the Vātaja type of Sarvasara Mukha-Roga (stomatitis) pustules attended with an aching pain appear all over the cavity of the mouth. In the Pittaja type of this disease red or yellowish pustules are found to crop up over the entire lining membrane of the mouth in which a burning sensation is also felt, while in the Kaphaja type painless, itching pustules appear on the lining membrane of the mouth. The type of Ostha-prapāka due to the action of the vitiated flesh and blood as well as the one due to the concerted action of the deranged Vāyu, Pittam and Kaphah, should be given up as incurable. Of diseases of the gums, sinuses, due to the concerted action of the deranged Vāyu, Pittam and Kaphah should be pronounced incurable; of diseases affecting the teeth those known as Shaushira and Bhanjana should be regarded as incurable. Of diseases of the throat Svaraghna, Valāsa, Vrinda, Shataghni, Vidāri and Rohini should be regarded as incurable. Of diseases of the tongue Valāsha and Tālvārvuda should be regarded as incurable.

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CHAPTER: CLXIX.

Now hear me, O Sushruta, discourse on the Nidānam of Karnaroga (diseases of the ear). The deranged Vāyu, by coursing through the vessels of the ears, produces an extremely aching sensation therein which is called Karna-shula (Otalgia). The vessels in their turn are choked up by the morbid principles (doshas) in this disease when the deranged Vāyu lies incarcerated in the ducts of the ears. The patient hears a variety of sounds such as of drums, trumpets, etc.

When the deranged Vâyu affects the sound-carrying nerves of the ears, deafness is the result in as much as they are choked up with the deranged Kaphah. The deranged Vâyu in conjunction with the deranged Pittam produces a flute-like sound in the ears. This disease is called Karna-ksheda. The disease in which on account of a hurt or injury to, or through the effect of long keeping the head immersed in water, or through the suppuration of a (local) abscess, pus is discharged from the ears, is called Karna-pâka.

The deranged local Vâyu in conjunction with the deranged Kaphah produces an itching sensation in the ducts of the ears which is called Karna-kandu. The deranged Kaphah, dried up by the heat of the Pittam, is transformed into a waxy substance called Karna-Guthakam. The same waxy substance, when melted, enters into the cavities of the mouth and nostrils and gives rise to a disease which is called Karna-Pratinâha, which is characterised by an aching sensation in the half of the body. The disease in which parasites or vermis, exist or germinate in the ducts of the ears is called Krimi-karnaka by the wise. Insects and Shatapadis by entering into the cavities of the ears produce a buzzing sound and pain therein. An extremely aching pain is felt when the insect moves about in the ear, which subsides when the insect lies still and quiet. Abscesses may also grow in the ears through the effects of blows or injuries, or through the agency of any of the deranged morbid principles, secreting a reddish or yellowish coloured discharge accompanied by a burning, sucking sensation. The patient feels as if fumes are escaping out of the affected ear-duct. The waxy deposit in the ears melted through the agency of the aggravated Pittam tends to set up a flow of pus from the ducts of the ears. Similar secretions from inflamed ear-ducts may be established as a consequence of a bursting abscess. The disease in which fetid, pus is discharged from the ears is called Puti-karnam. The Nidânas of Abscesses,

haemorrhoids, Arvuds or other pappilatous growths in the ear-ducts are same as those described under their respective general heads.

In the Vātaja type of the disease of the ears, the patient hears a variety of sounds in his ears which become extremely painful. The waxy deposits in the ears are dried up and a thin fluid is discharged from the ears, with loss of the faculty of hearing. In the Pittaja type of ear-disease red coloured swellings attended with a burning sensation crop up in the ears, which are found to discharge a fetid yellow coloured pus. In the Kaphaja type of this disease, the ears lose the faculty of correctly locating the sound or to catch it correctly, an itching sensation is experienced and hard swellings appear in the ears, which discharge a white glossy fluid, attended with a slight pain. In the Sānnipātika type, the specific symptoms of all the several types of ear-diseases (Otalgia) enumerated above conjointly manifest themselves, and the predominant morbid principle (Dosha) in these cases impart its peculiar colour to the secretion, and tends to determine its nature as well.

Swelling and inflammation of the soft appendages of the ears (ear-lobes) brought about in consequence of an attempt at getting them elongated, and which burst out and assume a blackish (bluish) colour, should be attributed to the action of the deranged and aggravated Vāyu of the locality. The disease is called Paripolaka. A red or reddish brown swelling of the ear-lobes, brought about through actions of the Doshas in the part, or through the effect of wearing heavy ear-ornaments attended with a burning sensation and suppuration and pain is called Upapāka. This disease is attributed to the action of the enraged blood and Pittam of the locality. A slightly painful swelling occurring about the lobulus through the effect of forcibly drawing it, attended with an itching sensation and a little numbness is called Unmathaka. This disease is attributed to the action of the deranged Vāyu and Kaphah of

the locality. A swelling of the earlobes attended with an itching, burning sensation and pain in consequence of their perforation, or of their being violently pulled or attempted to be elongated is called Duhkhavardhanam, which should be attributed to the concerted action of the three morbid principles of the body (Sānnipātika).

Parasites (krimi), offspring of the deranged Kaphah and vitiated blood, give rise to swellings about the ear-lobes attended with pain and itching, burning sensations. These pustular eruptions, engendered through the action of the deranged Kaphah and vitiated blood are gradually found to spread over and invade the concha and lobes of the ears. This disease is called Parichi.

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CHAPTER CLXX

Now hear me, O Sushruta, discourse on the Nidānam of the diseases of the nose. In the disease known as Pinasa or Apinasa the nostrils (passages of the nose) seem to be stuffed with the Vāyu-dried Kaphah, and the patient complains of warm vapours escaping out of his nostrils. The faculties of smell and taste are affected in this disease, which, like nasal catarrh (Pratisyāya) should be attributed to the action of the deranged Vāyu and Kaphah. The disease in which the Vāyu aggravated through the several actions of the Pittam, Kaphah and blood, and finding lodgment in the larynx and the root of the palate, is emitted with a fetid smell through the nostrils is called Putinasyam (fetid-nose) by the wise. The disease in which the deranged Pittam, lodged in the nose, gives rise to inflammation and crops of pustular eruptions in the nostrils, or in which the nostrils alternately become dry

and moist (with a mucous discharge) is called Nāśapāka. The disease in which blood-mixed pus is discharged from the nostrils through actions of the morbid principles of the body, or through the effect of any blow or injury on the forehead, is called Puya-raktam. The disease in which the deranged and aggravated Vāyu, by taking recourse to the Sringātaka Marma in the nose, is expelled with mucous through the nostrils, is called Kshavathu (sneezing). Ingestion of irritating articles of fare (such as mustard, etc.,) smell of any strong-smelling or irritating substance, looking at the sun, tickling of the septum of the nostrils with a thread, etc., are the factors which may likewise produce sneezing. The disease in which thick mucous, previously accumulated in the head, is liquefied and acquires a saline taste on account of being exposed to the heat of the deranged Pittam, and is emitted through the nostrils, is called Bhran-sakam. In the disease known as Diptam the patient complains of an intolerable burning sensation in the nose and thinks as if hot fumes are escaping out of his nostrils. The disease in which the deranged Vāyu and Kaphah tend to choke up the passages of the nostrils, is called Pratinaha. The disease in which a thick or thin, white or yellow mucous is discharged from the nostrils, is called Nāśasrāva (fluent coryza). The disease in which the natural moisture of the mucous membrane of the passages of the nose, absorbed through the action of the deranged Vāyu, and heated (parched) through the action of the deranged Pittam, produces difficulty of breathing is called Nāsa-S'osa. In the acute or immature stage of Pinasām (nasal catarrh) the patient suffers from heaviness of the head and feels a repugnance for all kinds of food. The voice becomes weak, and the discharge (from the nostrils) thin and constant. The mature stage of the disease is marked by all these symptoms with the exception that sound becomes clear and pronunciation of words more distinct, and the mucous discharges from the nostrils are

thickened and remain stuck to the walls of the nostrils. The disease known as Pratis'yāya admits of being grouped under two heads such as Sadya (brought on the very day the exciting factors are present) and that which is brought on after the accumulation and aggravation of the morbid principles lying at the root of the disease. Voluntary repression of any natural urging of the body and indigestion, vapours and particles of dust getting into the nostrils, excessive talking or irascibility, unnatural seasons, night-keeping, day-sleep, use of extremely cold water, exposure to frost or mist, coition, weeping, and any thing, that engenders heat in the head, are the factors which tend to thicken the mucous in the head. The Vāyu, enraged and aggravated in consequence, instantaneously brings on Sadya Pratis'yāya.

The different morbid principles of the body, gradually accumulating in the head, and by being aggravated by their respective exciting factors, bring on the second form of Pratis'yāya. Sneezing, heaviness of, or a numbed feeling in, the head, aching of the limbs, horripilation, feeling as if hot fumes escaping out of the nostrils, burning in the palate, lachrymation and running at the eyes are the symptoms which mark the premonitory stage of this disease. In the Vātaja type of Pratis'yāya, the nostrils seem choked or stuffed and a discharge of mucous flows out from the nostrils, the lips, palate and throat seem dry or parched, a pricking pain is felt in the regions of the temples, sneezing becomes constant and the voice hoarse or week, and a vapid taste is felt in the mouth. In the Pittaja type of Pratis'yāya a flow of hot or yellowish mucous is discharged from the nostrils, the complexion becomes pale and sallow, the patient begins to lose flesh and complains of heat in the body and feels as if hot fumes are escaping out of his nostrils. In the Kaphaja type of Pratis'yāya there is a profuse discharge of grey mucous from the nostrils. The eyes and complexion of the patient become white. There is a tight feeling around the head and

the patient complains of an itching sensation in the lips and throat, and about the palate.

Cases of Pratis'yāya, whether mature (Pakka) or immature (Apakka), which know many relapses after being spontaneously subsided, and in which the specific symptoms of the three several Doshas manifest themselves in unison, should be regarded as of a Sānnipātika origin. The type of Pratis'yāya in which there is a fetid smell in the breath and the patient loses the faculty of smell, and in which the apertures of the nose seem dry or moist, stuffed or dilated at intervals, is called Dushta (bad) Pratis'yāya (catarrh). Cases of this type of nasal catarrh are extremely hard to cure. In the type known as Rakta-Pratis'yāya the nose bleeds, the eyes assume a bloody or blood-shot aspect, the breath exhales a fetid smell, the faculty of smell is lost or impaired, and the patient suffers from a pain about the chest. Neglected or not properly remedied at the outset, all cases of nasal catarrh may run into those of Dushta Pratis'yāya type, which are extremely hard to cure, or prove irremediable in certain instances. Small parasites are found to germinate in the mucous discharge in Dushta Pratis'yāya (Rakta-Pratis'yāya according to others) which serve to produce symptoms which ordinarily characterise cases of S'iroroga (diseases of the head, Cephalagia). Discharges of thick mucous which are the specific features of chronic cases of Pratis'yāya may bring on blindness, deafness, loss of smell, impairment of the digestive faculty, cough, and a host of other diseases of the eyes. Seven forms of tumours, four kinds of œdematos swellings, four kinds of polypous growths and four types of Hæmorrhage (Rakta Pittam) are found to invade the nose in addition to diseases described above.



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